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THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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SECRETARIES OF LITERATURE

The Missionary Survey's circulation is largely dependent upon you. In some congregations we have faithful and devoted club agents who make it their business to watch expirations, secure renewals on time, and get new subscriptions whenever possible; but in the main, the one person above all others who can be of immense value to this magazine is the *Secretary of Literature* of the Missionary Society. Of all the literature she may handle, there is none so important to the particular needs of the society as *The Missionary Survey*. The most signal duty she can perform is that of keeping this magazine before the members, seeing to it that subscriptions are forwarded and not allowed to expire, calling attention from time to time to articles of special interest which might otherwise be overlooked, and in every way possible keeping the families of members in touch with this instructive and informing channel of current vital missionary *facts*.

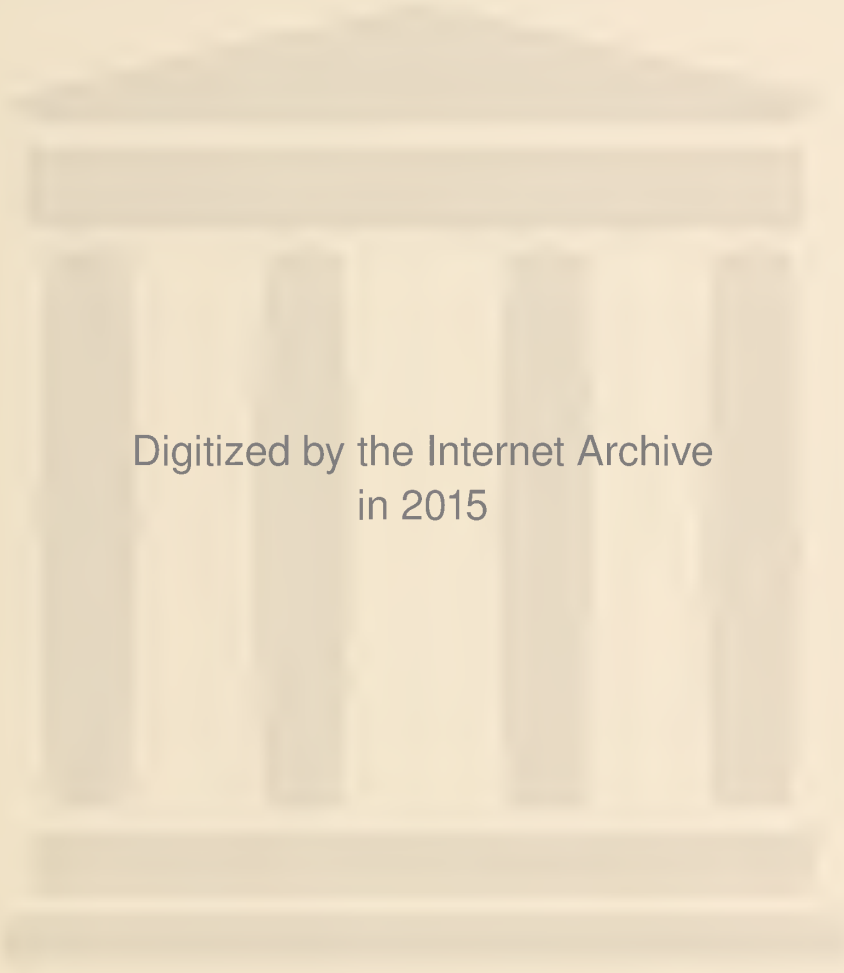
Secretaries of Literature, please do not forget that we are looking to you to do this part, which, as a rule, can best be done and only be done by you. We are getting out a magazine which is full each month of the most interest-provoking and inspiring reading, illuminated with pictured scenes direct from the field. The price of an annual subscription (50 cents) is within the ability of almost every adult member of our Church, and that does not reimburse much more than half the cost to the Executive Committees who publish it. We are doing all we know how to do to get the news from "the firing line" back to the people. We need a "connecting link," and that is, in each missionary society a Secretary of Literature who appreciates the situation and will co-operate with us accordingly.

THE HONOR ROLL.

Six new churches have come to the Honor Roll since last issue by securing an average of one Missionary Survey subscription (or better) to each five communicants.

They are as follows:

LaGrange, Texas.
Kingsville, Texas.
Lee's Summit, Missouri.
Corder, Missouri.
Jackson, Alabama.
Thomasville, Alabama.



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Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor.
Hurt Building, Atlanta, Ga.

"AMERICA FOR HUMANITY"

Home Mission Week---November 18-25

Observed By All Evangelical Denominations

VOLUNTARY OFFERINGS

EQUIPMENT OF MISSION SCHOOLS

Authorized by the General Assembly

EVERY DOLLAR OF HOME MISSION INCOME REQUIRED TO PAY SALARIES

SPECIAL FUND

TEN THOUSAND DOLLARS URGENTLY NEEDED

FOR REPAIR AND ENLARGEMENT OF SCHOOLS AND DORMITORIES

SPLENDID MOUNTAIN MISSIONS

Overflowing with Bright and Eager Pupils

CONSECRATED TEACHERS

Working in Crowded Quarters; Living in Uncomfortable Houses

SPECIFIC AND PRESSING DEMANDS

STUART ROBINSON COLLEGE, Blackey, Ky. 120 Students.	Larger lot. Funds to complete unfinished building.
HIGHLAND SCHOOL, Guerrant, Ky. 200 Students.	Additional land for industrial department, to enable students to produce supplies for support of school.
BEECHWOOD SEMINARY, Heidelberg, Ky. 100 Students.	Water works; More room; Cottage for principal.
CANYON FALLS ACADEMY, Canyon Falls, Ky. 80 Students.	Home for teachers.
SMOKY MOUNTAIN SEMINARY, Tampa, Tenn. 50 Students.	Building badly needing roof and other repairs. Teachers living in uncomfortable quarters over school room.

THE MISSING $130,637 AND WHAT WOULD BE DONE WITH IT.

AT the request of the Systematic Beneficence Committee, there is submitted annually to the General Assembly, by the Executive Committee, an itemized statement of the pressing demands of our Church's Home Mission work and the amount needed for this department for the ensuing year. After these items have been carefully considered in detail and approved by the Assembly, the Church is called upon for the minimum amount necessary to accomplish the work outlined in the statement submitted.

For the year ending March 31, 1917, the Assembly asked for its Home Mission work $324,000, and of this amount the committee received $193,363.

The purpose of this statement is to show just how much of the task approved by the General Assembly and laid upon the Executive Committee of Home Missions as a pressing obligation, has remained unfinished, because the committee failed to receive $130,637 of the amount asked by the Assembly for this work.

ITEM No. 1.

One of the most important considerations is increased pay for the Home Mission worker. It is a known fact that men with large families are receiving salaries which even before this time of greatly increased cost of living did not provide the bare necessities of life. To many of them such a thing as a vacation is unknown, and many articles of ordinary use would be considered luxuries. The Assembly expressed the judgment that there should be an immediate advance of at least 25 per cent in the salary of all Home Mission workers. Could anyone object to this increase? In fact, would anyone suggest that this increase is sufficient? In strict justice should not the salary of the home missionary be doubled? Yet even the proposed 25 per cent increase would require $31,900.

ITEM No. 2.

Many of our missions for the negro, the immigrant and in the mountains are without buildings, and the work is being retarded because of inadequate equipment. It is recognized by every one that proper buildings and equipment would raise the efficiency of all this work, and would increase the ratio of returns upon the entire investment.

The cost of buildings approved by the General Assembly, and deemed absolutely necessary, but which have not been secured, total $28,537.

ITEM No. 3.

The General Assembly expressed the judgment that the debt of $18,000 resting upon the Oklahoma Presbyterian College should be removed, and that also an appropriation of $12,000 should be made to secure and make effective the $15,000 subscribed locally for an additional dormitory, necessary for the largest success of the institution.

To supply these recognized and pressing needs would require $30,000.

ITEM No. 4.

The work of church erection is fundamental to the life of the denomination. Every year the committee is besieged with applications for assistance for new churches. The General Assembly approved the appropriation of at least $10,000 from our current funds for this purpose. The incessant pressure of unmet needs in other departments made it impossible for the committee to appropriate more than $800 for church buildings, leaving a balance for the year on this item of $9,200.

ITEM No. 5.

In view of the growing demands, the General Assembly authorized a 10 per cent advance in every department of the committee's work. To have undertaken the enlargement authorized, would have required $21,000.

ITEM No. 6.

To remove the debt incurred because of the business and financial depression incident to the breaking out of the European war, and which has been resting upon the work the past three years, would require $10,000.

This exhibit is designed to show the difference between our Home Mission *deeds* and our present Home Mission *needs*. It is certain that the committee would not have the slightest difficulty in investing profitably the missing $130,637 in maintaining the work on its present basis. This does not provide for the multiplicity of appeals for help constantly coming from many new and inviting fields. In fact, the General Assembly after carefully considering the spiritual destitution and needs in our Home Mission territory, expressed the deliberate judgment that to meet the opportunities and responsibilities confronting our Church, the Executive Committee of Home Missions should have an annual income of at least $550,000 for its manifold operations.

We lay the case before the Church and ask the aid of all our people in securing this year at least the missing $130,637.

PROGRESS AT STUART ROBINSON.

REV. E. V. TADLOCK.

OUR activities reach in many directions, and I feel that we are making substantial progress.

The most obvious stride has been in the improvement of the town. When Mrs. Tadlock and I came last November, Blackey was without corporate organization, and reputed to be one of the toughest towns on this railroad. Drunkenness, profanity and fighting prevailed to a shocking degree. Today we have a town board, an efficient policeman, and there is no more orderly town in the State.

The attitude of the community and section toward the school is most encouraging. Stuart Robinson is a young institution. Most all beginnings are struggles. The school had lost two principals in midterm. Its friends were about to become discouraged. There has been a gratifying change, due to the fact that Mrs. Tadlock and I are winning the confidence of the people. Recently I was summoned for jury service. I said to the judge: "I thought the law exempted preachers from jury service." He replied: "Up here they serve like other people." Without more ado I took my medicine. When the jury retired the foreman said to me, "Whatever you say, we will do."

I had not expected the religious activities to show much progress during vacation in the absence of the teachers who have so large a part in this phase of the work. Indeed, I have been too occupied with the immediate problems of the school to stress the church work. It is, therefore, gratifying that the Sunday-school is averaging double the attendance and three times the contributions of the corresponding Sundays in 1916. The Endeavor is doing good work, and the prayer meetings are well attended. I have been preaching in the grove on the school grounds Sunday afternoons to good audiences.

The Sunday-school has adopted the slogan, "100 in attendance within a year." It has also resolved to have four branch Sunday-schools within the same time. We have one already. Another will be organized the third Sunday in this month.

New coal operations are adding to the population, and people are moving into town to place their children in school. Lack of houses prevents many who wish to come. I expect the enrollment to go to 200 this year.

I believe that we are going to have a great school this session. Through the liberality of your committee we have been allowed an additional teacher. I have found that there is sufficient demand for a music course to support a teacher and have secured one. I am also in touch with a domestic science teacher who is proposing to organize and instruct a course in that science without pay. I would have, of course, to furnish board. She taught in one of the leading schools of the mountains, and is a member of a prominent Louisville family. She is coming to take up the matter in person, and I hope that we may secure her. I am very hopeful that our faculty will prove one of the strongest corps of Christian teachers and workers ever assembled in a mountain school in Kentucky. Most of them have given up larger salaries than they will receive here.

We have improved the faculty in personnel and number. We have added departments of music and domestic science. In the spring we will teach a normal course. We are opening in September—the mountain schools all begin in July—in the hope that the long spring term will prove attractive to the public school graduates and young teachers. We wish to enlist the loyalty of the public school teachers because we hope later to have the cream of the public school graduates.

We have also greatly strengthened the curriculum, making it the equal of any high school in the State, with the exception that we do not offer so many different courses as do some of the town schools. I

A Family of bright prospects for Stuart Robinson.

feel that we will obtain the distinction of an accredited school. The Bible will have a large place in every department.

It might be proper to speak of the publicity the school has been getting through secular and religious press. This school had an illustrated write-up in the mountain section of the one hundred page anniversary edition of the Lexington, Ky., Herald, of which 15,000 copies were printed. The other schools paid for theirs. Ours did not cost us a cent. My newspaper associations are obtaining for us publicity money could hardly buy. By invitation I addressed all the Presbyterials of the Synod of Kentucky this spring, and have been called out to make other talks about the mountain work.

I believe in the future of these people. Breathitt county, Kentucky, has given more volunteers to the army in the present crisis than the State of Vermont, with twenty times the population. At this time when the Anglo-Saxon manhood of the world is pouring out its life-blood without a stint, their importance becomes very great. I believe that God has preserved here the stock that is destined to perpetuate the American type, ideals and institutions. I feel that the fulness of time draws nigh when God will call them to the mighty service for which they are reserved. If this be true, how necessary that we who cherish this vision extend ourselves in its realization.

The prevailing high cost of living adds heavily to the problems we must solve. I shall not extend this report by speaking of the measures we are adopting to meet the increased difficulties. The personal demands upon Mrs. Tadlock and myself are very great. We are sharing our meager means and home with two orphan girls. The number and variety of sacrifices demanded of us is a progressive revelation. We are very happy in the work, however, and feel that it is in a peculiar sense *our work*.

Indian Bottom, Ky.

SOME NEEDS AS SEEN BY OUR SUPERINTENDENT.

REV. J. W. TYLER.

CANYON FALLS ACADEMY, CANYON FALLS, KY.

IT HAS been found necessary to put on a new roof at Canyon Falls Academy and a few other repairs have also been contracted for. The four young ladies who teach at this place have been living here under great inconvenience and have been doing a faithful work.

BEECHWOOD SEMINARY, HEIDELBERG, KY.

The prospects at Beechwood are more promising than ever before. All of the rooms in the dormitory have been spoken for by the girls from the mountain section around, and Mr. and Mrs. McDuffie will have to rent a large residence in Heidelberg for the boys. A boys' dormitory will be necessary before Beechwood Seminary can do its full work for the boys of this section of the mountains. A coal house is also very much needed for the storing of the winter fuel. A new sidewalk is needed, running up the mountain side to the school, and must be built before the bad winter weather sets in. There are other smaller needs that are demanding our financial attention.

HIGHLAND SCHOOL AND HOSPITAL, GUERRANT, KY.

We have a splendid trained nurse and Christian worker at the hospital here in the person of Miss H. L. Weller. Owing to the fact that we have been unable to secure a Christian physician who is willing to take charge of the hospital and do general practice, the individual support of Miss Weller has been withdrawn. Her work at the hospital and in the community has told more for Christian service and the building up of the work spiritually as well as in physical health than we can begin to estimate. It would be a great calamity for her to have to give up her work now. Will not someone provide her support? If you can help us to secure the physician needed here who is willing to endure hardships in a place where a physician's skill is so much needed, we will be glad to communicate with him and endeavor to put him in charge of the hospital. A church building is also very much needed at Highland, and the Rev. W. B. Guerrant is trying to secure the funds for this.

STUART ROBINSON SCHOOL, INDIAN BOTTOM, KY.

The dormitory at Stuart Robinson will be full of pupils from the sections out in the mountains around about Indian Bottom. Mr. and Mrs. Tadlock have gotten a wise and efficient hold on the situation there. The new kitchen and dining room are about

completed and it was necessary to buy some land fronting the buildings to prevent its use for objectional purposes, and also to use it for the school. These improvements cost over a thousand dollars; quite a large part of the money has not been secured for the payments on these obligations. A church building is also needed here.

SMOKY MOUNTAIN SEMINARY, TAMPA, TENN.

MISS JULIA A. WALKER is in sore need of a wagon at this point for hauling of supplies, as the charges for this hauling are exceedingly high.

By contributing toward these necessities, you can do much for the comfort and for the real absolute needs of the workers at these and other points who are sacrificing themselves without stint for the carrying on of the Master's work in the Southern Appalachians.

Danville, Ky.

WHAT DOES HIGHLAND NEED?

ROSE MARTIN WELLS.

THIS is a difficult question to answer, because, as will probably be the case in the other schools, it will be hard to choose, from among the things we are needing, that which we would *most* like to have.

I believe, however, that more than all the other things we need some more land. The six and one-half acres belonging to the campus barely afford sufficient space for the buildings, the baseball diamond, the tennis court and the new orchard which we have set out on the hillside.

The present growth of the school and the high cost of living make it imperative that we raise as much as possible of the food that is placed on our table. Adjoining our campus on the east is a four-acre strip which should properly have been included in it at the beginning. For the past three years we have rented this for a school garden. We planted it mostly in potatoes, corn, beans and cabbage. We used ninety dollars' worth of potatoes alone from this patch during the first month of school. This has been a God-send, because the board money scarcely pays for flour, lard, sugar, coffee and the other dry groceries.

We have only had meat once since school opened, six weeks ago. As that meal came to sixteen dollars for that one item, we will not be able to have it again until we kill the hogs we have raised ourselves, of which we have a number. These, too, we have to keep in a strip of woods back of the buildings that is not ours. The feeding of this school, without garden or stock, can no longer be accomplished, and we must own land on which to do this. The owner of our four-acre garden plot may sell it at any time, or refuse to let us have it. This is a disaster I could scarcely contemplate. So most of all we need to buy this four-acre plot adjoining the campus. It can be bought for four hundred dollars.

Besides this plot of ground, we have rented the past two years small farms. We have out this year about thirty-five acres This contains mostly corn with which to feed our stock and from which we will have the meal ground for our bread, besides many a pot of lye hominy. We have besides the corn, sorghum cane, beans, pumpkins and other things. It is no longer possible to maintain the school without them. So next after this piece of land is bought, we need a farm. This would not only help maintain such students as we have, but would enable a number more to pay their way. There are one or two good farms near which might be purchased, but any would cost several thousands of dollars.

Highland is at the present time in the most hopeful condition in its history. The dormitories are filled with students, and the community as a whole is standing behind the school. We are making a mark, not only for the thoroughness of the courses of study pursued, but for the excellency of our debaters and our ball team, not to speak of the fact that we are producing a set of young men and women who are standing for all that is good in their communities. We have just learned of a young woman who was compelled to leave our high school last spring upon the completion of eleven units, in order to help support her family. She lives some forty miles back in the hills. She is teaching a district school and on Sundays helps with two Sunday-schools, of one of which she is superintendent. These Sunday-schools were organized by a Davidson student. This is only a sample.

The school evidently has commenced on an area of enlarged usefulness, and we must have the necessary equipment to make it possible to go on with our work.

Guerrant, Ky.

IS IT WORTH WHILE?

(The following story is printed, just as told by one of our workers in the mountains, omitting names and places.—Ed.)

SPENCER WINTHROP is the name of the boy in the picture who stands with his hands on the mules. He is doing a signal service. He and a companion came to the school three years ago from one of the most intensely anti-religious communities in this section. The other boy left after attending the first chapel exercises, saying that "he wasn't going to put up with no such foolishness." Spencer, ambitious for an education, remained.

After a time Christ claimed his heart, but fear of his family kept him from making an open confession. When he finally came into the church their anger was unbounded. That was more than a year ago.

The rupture which finally made him a pariah came several months ago when he undertook Sunday-school work. The story cries back to the guerrilla days of the Civil War. His father before him had offended by marrying into a feud family. Spencer's Sunday-school work brought him into touch with his mother's people. When this became known his uncles met—his parents are both dead—and gave him the option of giving up the work—"his foolishness," as they called it—or of withdrawing himself from them. They even demanded that he surrender his father's name. He came to me. I said, "He that loveth father or mother more than me is unworthy of me." What this choice meant to this young mountaineer, with the clan instinct inbred, we may not suspect.

"Spencer Winthrop" and some of his helpers.

This boy has found a unique situation existing in an adjoining county. Five preachers had withdrawn from their old church, under the conviction that the church was preaching traditions and error, rather than the truth, and had taken their congregations with them. Their theology was in a chaotic state, but they were preaching an evangelical gospel and receiving young people into the church, a thing unheard of in the mountains. Spencer saw that the situation was ripe for a Sunday-school organization. It frequently has more than a hundred in attendance.

He goes to this field every week, defraying expenses of upwards of $2.00 each trip, besides losing a half of two days from work. He will organize a second school the third Sunday in this month, and expects to place an organization in all of the five churches. These schools should be able to perpetuate themselves.

He has even succeeded in correcting some of their doctrinal vagaries. The doctrine of falling from grace, inferred from the sixth c apter of Hebrews, was one of the points that had brought about their withdrawal from their own church. He has weaned them from this and also from the view that baptism by immersion is essential to salvation. All the professors in a seminary could not have accomplished this. I see no reason why this situation should not be brought into the Presbyterian Church.

Spencer came to me several days ago and said, "I have been thinking about the situation up Brushy. The only way to do anything with it is to bust it up. If you say so, I will bring those preachers from ———— county and have them do on Brushy what they did there." If we had a good and tactful preacher of the gospel to take charge of the situation I believe his suggestion is the solution of the problem.

Only those who have charge of these schools know the burdens we carry. This young man's future and the service he may render his people depend upon my finding the means to keep him in school. God alone knows where the money is coming from.

The first Sabbath school Spencer Winthrop organized. This school frequently has one hundred in attendance.

OUR CHRISTIAN ENDEAVOR SCHOOL.

A. L. McDUFFIE.

THE needs of our school are so many that I sometimes fear to mention them, yet I am convinced we must better equip our schools if they are to serve the purpose of our Master most fully and mark to the standards of efficiency Presbyterianism has always required. Our Church has ever felt the need of Christian education, and for the most part liberally supported her institutions. In Scotland, the real home of the Church, Knox and the faithful constituents laid the foundations of an education which has made its influence felt throughout Christendom, and 25 per cent. of the real, worth-while religious literature came from this land that stood so nobly for the best.

Our opportunity and task is building the hearts and lives, through education, of the Highlanders of America so as to make them real channels of blessings. God, it is true, saves; but often education with salvation makes a more powerful servant for Christ. It took the consecrated education of Paul to bring about a change in Asia and Europe. God can use it to-day just as effectively. Our needs should be the concern of every Presbyterian.

A liberal-hearted man, not even a member of our Church, has promised to give a tank when the friends of this school will provide five hundred feet of one and one-half inch pipe and five hundred feet three-fourth inch pipe. A fire now without water would mean absolute destruction, and imperil the lives of all the teachers and students.

We need to enlarge our dining-room by excavating under the present dormitory. Six hundred dollars will do this. Our grounds should be fenced, and $75.00 will solve this need. Blackboards, desks and general school equipment is needed. Never in the world's history has money been so much needed, and God to-day is looking to His people to respond to the real call. Men are stewards, and the unworthy use of money is a breach of trust. Men give often of their substance a mere pittance to God. If I give less than I feel I am able, or withhold what in right should be given to God, mine is not a gift but an insult. "Freely ye have received, freely give."

On the hill adjoining the school, towards town, is a beautiful, well built cottage on an acre lot. This would make a splendid "principal's" residence, and release his present quarters for school purposes, giving accommodation for ten or twelve additional students. It represents a cost of $2,500, but can be bought for $2,000. Its situation makes it most desirable for our institution.

Heidelberg, Ky.

OUR CHANGED TOPIC.

It has been our custom, heretofore, to devote the Home Mission Department in November to the work of Colored Evangelization. However, as November is the month in which Home Mission Week falls, it has seemed better to use most of the space for telling of the need of equipment in the mountains, the object for which the Home Mission Week Appeal is made this year. We will give further space to the Colored Work next month.—*Literary Editor.*

WORKING UNDER DIFFICULTIES.

MISS JULIA A. WALKER.

WHILE from other States—and even "delightful California"—comes mention of intense heat, here, in the mountains of Cocke county, Tennessee, we enjoy cool air and comfortable nights—sometimes having to use light blankets.

There has been an unusual amount of rainfall this season.

I speak of the delightful climate here in summer; but make no mention of it from November to May. Nor can the school children be censured for absence during those months—because of thin clothing and impassable roads. Then from April through October is the busy season, planting, working, harvesting. So there are many interruptions to the day school work and other efforts for community welfare.

At Smoky Mountain Seminary the day school opened on August 7th, and we are encouraged by increasing interest, and we are hoping for better equipment for work—blackboards, teachers' desks, maps, clock, etc. I believe some friend of the Soul Winner will lend a hand. The school building is also used for Sabbath school and church service; and we are grateful to a friend in Virginia and Dr. Tyler for supplying two much needed large hanging lamps. These have just been hung and better fitted us for holding a mid-week evening service just started; and also for having a little social gathering of the young people occasionally.

Smoky Mountain Seminary, which sadly needs a roof.

But we must have better equipment for work, and repairs are so much needed on the buildings: window glasses, door locks, steps, "underpinning," etc., and an inner stairway is so much needed (from living rooms upstairs to school rooms below), with a closet underneath for books. My coworker and I would appreciate this more than I can say, because of the difficulty of using only an outer stairway—and around the house—to reach the school rooms, many times a day, in rain, sleet, ice and all sorts of weather during the year.

Will not some friends help us to get this inner stairway, with a needed book closet underneath it? We would be very grateful.

A friend in Memphis has kindly sent $10.00 as a start toward a new roof for this building, for the old roof leaks badly.

We have received a gift of a large school bell—which gift has made me especially happy—that it will help by its call in awakening interest, making announcement, regulating timepieces, and on the whole, bear its part in speaking of a gospel message and good will. May the donor of this bell be rewarded.

I regret that the bell cannot be put up until the roof is renewed—so the bell is waiting.

In the meantime we are trying to do its work also, by long walks and climbs for visiting and announcing and awakening interest.

But since day school opened, we have not time for much of this—in addition to day school work, our own housekeeping (we have a little orphan child with us also), the little postoffice duties, a good deal of necessary correspondence and outside demands on one's time and thought—and efforts to work up the Sabbath school interest.

A mission teacher has an "all round" experience. From the arts of the day school and Sunday-school, domestic and kitchen affairs, and nursing, to carpentering, painting, gardening—and I recently tested my own strength in trying to clean away underbrush, with two girls helping.

I am very anxious indeed that the mission premises should appear neater; and that some paint should be put on the dark, gloomy inner, as well as outer, walls of the two buildings. Could not some one send us some paint? It would be very much appreciated.

I hope next week to have a "working" if I can arrange it—we furnishing dinner, and the men kindly clearing off the grounds some for us. I am sure we shall be able to do better work, with things in better condition—and there will be more interest.

We have a "preaching service" once a month at the "Seminary," and at the last service had the privilege and comfort of a communion service.

Tampa, Tenn.

OPPORTUNITY AT CANYON FALLS ACADEMY.

MISS ELIZA RICHARDS.

THE time is upon us when the mountain regions are to play an important part in the future development of our American life. From an economic standpoint, the mountains will produce more than any other section of our country. There are inexhaustible coal mines; newly opened up oil fields; mountainsides to be converted into orchards and pasture lands for cattle; the valleys for grain. Besides the economic relation of the mountains to the outside world, there is the religious situation. Perhaps nowhere in Christendom is there a deeper, more natural sense of religion than here—it is the pure kind, the kind that kindled the Reformation. The same kind of religion on which the first principles of our national government were based. We find these people the same, fundamentally, yet with their doctrine somewhat warped, with strong prejudice and a meager idea of true Christian service of the twentieth century type.

If the Church does not delay longer, what wonderful opportunity for reaching out to the ends of the earth! Therefore, just at this perilous time we have unlimited opportunity for building up a strong, firm, unmovable home base. If the Christian work in the mountains is to be properly developed, every phase of life must be broadened. How can a work be strengthened and broadened when we do not help the people to help themselves? Our plea now is for a school that will be developing and far-reaching in its efforts. May we see the obligation that is upon us and understand the acute position! May we see clearly and act wisely! Above all, may we be faithful to the sacred trust that God has placed upon each of us. No man or woman would dare hoard money or withhold financial aid at this time. Our work is in a critical position. The crisis has come.

I wonder if there is a man or woman of means coveting just such an opportunity as this! We need at once a farm and a scientific farmer, a domestic science teacher and a trained nurse. The needs of our community are great. The plea is appealing to every heart.

In our home we sadly need towels, table linen, bedding, a sewing machine, a typewriter and some good student lamps; and last, but not least, $25.00 a month for our workers. With high cost of living, it is almost impossible to live on $20.00 per month.

May God fill us with a vision. May we not be content to do little things. May we give as He has prospered us, and then the lonely and waste places shall surely blossom as the Rose of Sharon. May God lay His hand upon us. May we each be faithful to the trust He has committed to us—then will be the hastening of His Kingdom.

Canyon Falls, Ky.

MY "BIT" OF A WORD FOR THE MOUNTAINS.

REV. C. GROSHON GUNN.

TODAY I am in the hills because I love them. I love the people in them. I love the workers our Church has placed here. I hope that our Church also loves these faithful laborers and the work they are carrying on for us.

But you must excuse me if I seem a little "heretical." I like that word here—it makes good orthodox Presbyterians look twice at the word and begin to buckle on their armor. It should already be on. This is no time to be unarmed. We are living

in the greatest day in the world's history for the Christian soldier to be armed "to the teeth." Are you armed? Now for the heresy!

If I should go into the home of a rich man, a man the world calls "well fixed," "comfortably off"—you know the names—and I should find there his wife and children underfed and half-clothed, the house I called "home" out of repair and barely furnished, no wall paper on the walls, no carpet on the floors, what would I think of the brother whose coffers were filled? Would I go out, saying, "Here's one man that really loves his home"? If I met "Bill Smith" on the street and said, "Bill Smith, that man doesn't know what home or love is," would I be a heretic in the eyes of "Bill Smith"?

When I go into our missions here in the hills and know that the workers are underpaid, that the Home Mission homes are wanting in furnishing and comforts, that much of the work is failing for lack of equipment and power to "reach out" and grow, what must I think of the Southern Presbyterian Church, whose coffers are full and of whom we may all too truly say, "They are 'comfortably' off"? If I meet "Bill Smith" on the street, or "Bill Smith" reads my "My Bit" in the SURVEY, or any other paper, and he "gets" what's on my mind, will he have a right to say that I am "a deep-dyed" heretic, if I say of the Presbyterian Church of the South, "I hope that our Church also loves these faithful laborers and the work they are carrying on for us, *but I doubt it.*"

The devil winks and smiles while the Saviour looks and weeps, weeping over the great mountain vastness, as he wept over the Holy City. He is out in the mountains seeking his lost sheep, and he is seeking them through these workers. They went out for him because they heard him ask, "Lovest thou me? Feed my sheep." Why, then, are they failing? Because you and I are not responding to that same call with them. They are responding with actual personal service. So far, so good. That's only half. Ah! that explains the lack! *We* have failed to respond with our half—our money. As soon as the other half is supplied then the work will be done.

"Thou knowest that I love thee." The Master did not say in answer to that, "Of course, I do, Peter; way down in your heart I am sure you love me—don't worry about that, I believe in you, I'll save you all right, for you remember 'you're elected,'—'predestinated.'" He only said, "Feed my sheep."

And today it seems to me he would not waste words, as quickly to us he would make reply, "Equip my missions; support my servants with a living wage in time of peace as well as time of war; give to my children the same consideration that you would your own child if he or she were out there in the heat of summer and the blast of winter; extend the bounds of my work; I came to save a world; don't wait for another appeal; delay means death, death to the work and death to your soul; 'Lovest thou me? Feed my sheep.'"

Jackson, Ky.

GET SOMEBODY ELSE.

The Lord had a job for me,
  But I had so much to do
I said, "You get somebody else,
  Or wait till I get through."
I don't know how the Lord came out,
  But He seemed to get along;
But I felt a kind o' sneakin' like—
  Knowed I'd done God wrong.

One day I needed the Lord,
  Needed Him right away,
But He never answered me at all,
  But I could hear Him say
Down in my accusing heart,
  "Nigger, I'se got too much to do;
You get somebody else,
  Or wait till I get through."

Now, when the Lord He have a job for me,
  I never tries to shirk;
I drops what I have on hand,
  And does the good Lord's work.
And my affairs can run along,
  Or wait till I get through;
Nobody else can do the work
  That God marked out for you.

—*Paul Laurence Dunbar.*

A NEW PHASE OF THE NEGRO PROBLEM.

THOUSANDS of negroes from the Southern States have migrated northward during the past year. This movement is due in part to social, educational and in part to economic, conditions. It has created a disturbance in both parts of the country—in depriving the South of labor and introducing into the North a cause of unrest in labor circles and an unassimilated social element.

This movement should be considered seriously by both the Southern and Northern citizens. The South may well perfect its program for the education, social emancipation, economic elevation, and the evangelization of the negroes. They have been a problem in Southern States, but without them the South would face serious economic difficulties.

Percy H. Stone, a negro graduate of Hampton Institute, has this to say on the subject:

"A little over two years ago a crisis began to develop in the South. The European war, drawing on America's resources to keep its armies at the front, demoralized our economic situation. Food prices jumped to almost unheard-of figures, the cotton crop became almost unsalable, and all necessary commodities advanced in price far beyond the ordinary. In fact, everything went up except the price of labor; and, as the demand on this country's resources became greater, it became harder and harder for us to keep our balance.

"While this problem was arising in the South there was still another part of it developing in the North. At the outbreak of the present world war the call of country, fatherland and munition factory stripped the Northern and Central Western industries of their labor units; at the same time came an increased demand for manufactured products. This disastrous condition caused the manufacturer of the North and West to turn, as a last resort, to the only available labor in America. General calls for help have been circulated over various sections of the South at different times, and some of us, smarting under the pinch of difficult living, crop failure, harsh treatment, and, in some cases, indebtedness, have already responded to the number of five hundred thousand. . . .

"And to all of us must come new opportunities and new responsibilities. We who are working hard preparing ourselves for leadership among our people will find that this opening of new fields of labor will possibly foster a spirit of unrest and a tendency on the part of some to drift about in search of things indefinite."

If the exodus northward is to continue, the Northern States must prepare to house these negroes, to educate them, to give them a means of livelihood, and to church them.—*The Missionary Review of the World.*

STILLMAN INSTITUTE AND THE NEW COLORED PREACHER.

REV. W. E. HUTCHISON.

IT may be that we have not always done justice to the old-time colored preachers. Some of them were undoubtedly really good men, helping their people according to their light and their knowledge. We have made too much fun perhaps of the fat laziness, the long sweeping coat-tails, and the shrewd selfishness of the traditional type of negro preacher. At any rate it is time now for us to stop laughing, cease criticism and give our help to the best men of the race and to their earnest friends in our own, in their efforts to replace the old type by a new ideal.

For scarcely any man are the opportunities wider and the call more insistent than for the new colored minister; scarcely any wields a more dominating influence. We need not argue that he should be a man of wide and thorough practical training, as well as of deep piety and unselfish sincerity. Among other qualities and abilities he should possess we may suggest the following:

1. He should be alertly and intelligently awake to the needs of his people—of the whole race and of the narrower circle that he personally touches. He should know enough of modern social service agencies and methods to make a fairly intelligent survey of his community and put his finger on the spot which needs first attention, and be able himself to apply first aid.

2. He must appreciate the possibility of securing what is needed and making the reforms and advances called for, not by revolutionary agitation, but by quiet, constructive, patiently persistent methods.

3. Specifically, he must be interested in the development of the public schools and able to work helpfully with the agencies which are now so efficiently active in the building up of the country schools.

4. He should be a practically helpful

man—able to offer suggestions which will render living easier for hard-worked and tired-out people, make surroundings more wholesome and comfortable—and willing anywhere to take hold himself and help.

5. He should be well trained in modern practical Sunday-school methods, and enthusiastic in Sunday-school extension. The Sunday-school is a weak point in most colored churches.

6. Of course, and above all, he must be of warmly evangelistic spirit—a believer in and a strong preacher of the old doctrines of sin and salvation and righteous living.

7. He should be of broadly liberal spirit in non-essentials, not spending his strength in building only his little isolated work, but eager to get all the forces of righteousness and good together in a common effort for solid progress and clean living. The new preacher cannot be marked by any narrow sectarianism.

At Stillman Institute the effort and aim is to develop this new ideal preacher. Toward that end is the work more and more effectively directed.

The industrial department and the farm seek to make the student, in his preparatory course, an all-round practical man—able, for example, to mend a harness, build a chicken house, sharpen a plow point and make an all-the-year garden. Here an advance has been made this year. By the aid of small appropriations from the General Education Board and the Slater Fund, a shop for manual training is being erected; and as soon as it is completed regular classes in wood and iron working and other simple industries will be started. A well-equipped teacher is now on the ground, a graduate of the Auburn Polytechnic Institute, and besides that a deacon in the Presbyterian Church.

Regular Normal instruction during the last year of the High School course will put the student in touch with public school work, and will fit him, if necessary, to teach a good thorough public school himself.

The course in Sunday-school methods will help him to take hold effectively of that neglected side of colored church work.

Stillman Institute has always been efficient in its theological work. The graduates of thirty years and twenty years ago show that. It is the effort to keep the standard up to the days of Dr. Stillman and Dr. Phillips and Dr. Lilly.

And the broad and unsectarian spirit which has always ruled at Stillman—putting the emphasis on the great common points of evangelical theology rather than on the smaller points of difference—fosters in the student a friendliness toward all Christian life and effort, no matter under what denominational name it may be carried on.

Such are the means by which the institute is working to develop men of the new and broad spirit and of the wider equipment, while still retaining the old faithfulness to the Shorter Catechism and to the old-time evangelistic fervor.

Tuscaloosa, Ala.

WORK AT THE FRASER STREET MISSION, ATLANTA, GA.

REV. L. A. DEYAMPERT.

SABBATH SCHOOL MISSION work has been conducted here in the city of Atlanta for several years by the kind friends and Session of the Central Presbyterian church for the colored people of our community, and recently on a larger scale through the assistance of the Assembly's Home Mission Committee. The work was first begun in a small rented room, but soon the whole house was engaged and filled each Sunday afternoon by the happy children and older ones who were glad to be taught by the kind friends who had volunteered to teach from the Central church.

The work was conducted in this rented house for several years, until the demands for larger quarters and the liberal interest of the several Presbyterian churches in the city made it possible to secure our present location, which is a splendid building with a large seating capacity and several class rooms, costing more than five thousand dollars. The funds for the lot and building were raised from several churches contributing with the Central church, which has charge of the mission. Prominent among those who have superintended the work at the mission was the late Rev. Mr. Buford, whose tragic death was so deeply lamented by all who knew him, and whose faithful work at our mission is still remembered and appreciated by all.

Our work during the past year has been greatly blessed, and there have been twelve members added to the church from our Sabbath school.

These members have been received into the Central church until we shall have a sufficient number to effect the organization of a church.

Kindergarten at Fraser Street Mission. The tall young woman at right of picture is the teacher, second from her is Mrs. De Yampert. Samuel DeYampert, a native African, is in the bottom row, next the end at right.

The Sabbath school meets in the afternoon each Sabbath at 3:30, and there is the regular preaching services at 8:00 P. M., while we hold a morning Sabbath school in another section, some distance from our mission chapel.

Our weekly prayer meetings are conducted on Tuesday evenings, and there is a sewing class for the girls conducted on Tuesday afternoon, and a class in basket-making for the boys on Thursday afternoon.

For several years a free kindergarten at the mission has been conducted for the benefit of the little children of the community. The teacher, a young colored woman, is one of the five who are engaged by one of the benevolent societies of the city.

Our mission work is located in an extended community of colored people, and has won a very large place in their affections and good will. In our weekly visitations we find many who have attended the mission from its beginning, and others who attended in their youth are now sending their children. Many have received Bibles and Testaments for having memorized the Catechisms, and there are others who have done splendid work in the sewing and industrial classes.

The kind friends of the Central church have been most faithful in the instruction and general support of the work, and the writer is very grateful to have a share, as pastor, in all the good work.

There are several churches in our community which contend for the attendance of the young people, but we are hoping to build up a steady band of workers that may ultimately be formed into a flourishing church.

Our field is large and the opportunity is great for, here as everywhere, there are many needy souls hungering for the bread of life.

It was from the Sabbath school mission that I became your humble servant to Africa, and I would commend Sabbath school mission work in every place to all who would help save those at our door and ultimately those in far away Africa.

Atlanta, Ga.

CAN YOU TELL?

WHY has the Home Mission Committee not followed the instructions of the General Assembly, to increase salaries of home missionaries?

At what school is meat a rare and expensive luxury?

Who accomplished more than seminary professors?

How do the missionaries do the work of the bell at one of our missions?

How is the Southern Presbyterian Church showing her love for her mountain workers?

What two factors have helped to cause the negro exodus to the North?

What is a weak point in most colored churches?

SENIOR HOME MISSION PROGRAM FOR NOVEMBER, 1917.

Prepared by Eleanora Andrews Berry.

"Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

1. Hymn—"Faith Is the Victory."
2. Prayer—For our allies of church and school, in the mountains and among the negroes.
3. Transaction of Business—Complete arrangements for Home Mission Week.

A TRIP TO TWO FRONTS.

4. Ground Gained at Various Mountain Sectors.
5. Reinforcements and Larger Stations Needed.
6. How Can We Do Our Bit?
7. Recitation—Get Somebody Else.
8. Our Colored Troops in Training Camp and in the Field.
9. How Shall We Advance?—Exodus 35:4-29.
10. Prayer—That we may see our duty and fulfil our orders.
11. Hymn—"A mighty fortress is our God."

Note.—For further information concerning the needs in the Mountain Department, write to the Home Mission Committee, 1522 Hurt Building, Atlanta, Ga., for copy of October "Soul Winner."

BOOK REVIEW—THE RELIGIOUS FOUNDATIONS OF AMERICA.

By Chas. L. Thompson, D. D.

Revell & Company, pp. 307.

The four hundredth anniversary of the Reformation makes this a timely treatise, as well as a storehouse of valuable information—political, historic and religious. The first chapter, "Daybreak in Europe," is followed by chronological accounts of the settlement of America, by nationalities, by colonies and by religious organizations.

This makes it a veritable encyclopedia of the religious beginnings of our country. It is, however, not a mere chronicle of events, but a discriminating discussion of theological and ecclesiastical principles, constituting it a real philosophy of history. The concluding chapter, "A Review," would furnish any speaker rare material for a lecture or a sermon on the quadri-centennial of the Protestant Reformation.

The author is pre-eminently fitted for the task set for himself. Dr. Thompson has been secretary of Home Missions of the Presbyterian Church, U. S. A., for twenty years, chairman of the Home Missions Council for ten—universally recognized for his scholarly attainments—and is moreover a born orator, which accounts for its lofty style and makes this book delightful reading. It combines scholarship and popularity so splendidly as to make it the joy of classical minds and yet within the comprehension of the average layman. We bespeak and predict for it a deservedly wide circulation.

REPORT OF TREASURER OF ASSEMBLY'S HOME MISSIONS.

April 1 to September 30, 1917.

Receipts.	1917	1916
Churches	$ 41,625.56	$ 38,128.95
Sabbath School	2,548.19	2,800.14
Societies	5,013.99	4,545.42
Miscellaneous	17,817.30	15,609.21
Legacies	13,548.31	849.50
	$ 80,553.35	$ 61,933.22
Cost of work to September 30th		$103,576.62
Indebtedness, March 31, 1917		10,000.00
		$113,576.62
Total receipts		80,553.35
Deficit		$ 33,023.27

A. N. SHARP, Treasurer.

THE NEW ARITHMETIC.

If I for self alone exist,
  I count but one, just one.
I feed and clothe myself alone,
  And think my duty done.
But when I try to help a friend,
  I ADD to what I had before,
For then we two together stand,
  United thus—I and one more.

This is ADDITION. Now if I
  Of my good things to others give,
Why, then I take a part away,
  And that's SUBTRACTION, you perceive.
That this arithmetic is queer
  And puzzling, cannot be denied;
For if your joys you'd MULTIPLY,
  Your blessings you must first DIVIDE.

And doing this you feel as rich,
  As if you had a world of pelf,
When really you have given so much,
  You've but a FRACTION for yourself.
And this is the arithmetic
  We use in Mission Schools.
We add, subtract, and multiply,
  Yes, and DIVIDE by Jesus' rules.

And then, when we have gone so far,
  And have with figures done our best,
He helps us where the book is hard,
  By reck'ning up our INTEREST.
And, O 'tis wonderful indeed,
  How for the little we have given
He pays so much on earth, and says
  We'll have ten times as much in Heaven.

LITTLE ABEL.

Miss Margaret Turner.

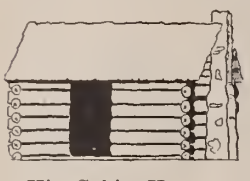
LITTLE ABEL, who lived way back in a mountain cove, was the eldest of eight children. Not one of them had ever been down the mountain, beyond the little store where they exchanged eggs and galax leaves for the small amount of sugar they used, or for their few "store boughten" clothes.

Abel loved the great big peak just back of the chimney of their cabin. It seemed to him to be the father of the other peaks, and he used to lie out in the grass and watch the smoke as it curled up from the kitchen fire, and wonder what *did* become of that smoke, any way. It always seemed to get lost somewhere up on the big father mountain. He always wondered what was on the other side of the mountain and if anybody had ever been up there. He was surely going, when he got to be a man.

Once when he took some galax leaves to the store, he saw a man who had some beautiful books with pictures and stories. He wanted to buy one with his galax leaves, but he had to get the shirt for his father. Perhaps some time the man would come back and he could pick enough leaves to buy one.

But one day a lovely lady walked into the little store and bowed and smiled to everybody. She asked the storekeeper if she could have his store porch the next day,

Little Abel.



His Cabin Home.

and said she wanted all the children and grown people to come—that she had some beautiful stories to tell them, and some pretty books, too. Abel could hardly sleep that night for wondering about it. Perhaps this time his mother would let him buy a book with galax leaves.

Sunday came, and he was ready long before time to go to the store and hear the lady. When she came she bowed and smiled to every one, just as she did the day before, and then asked them to come up close to her, and commenced to tell them stories. She told them all about God, and about His making the world, so Abel knew who had made his big father mountain; and about God loving the people so much that He sent His Son, the only one He had, to save the people and show them how to live, and how Christ loved the people and died for us all. And then Abel asked right out loud, before he thought, "Does he love us, too?" Of course, the beautiful lady said that he did, and that that was why she was there to tell them about Jesus.

She gave them some pictures, and after everybody had gone, Abel walked half way home with her. She said she was going to start a school and wanted him to come. It was hard for him to persuade his father to let him come, because he worked in the fields, but he finally got his permission. He heard Bible stories every day at the school, and one time the lovely teacher took him home with her to Asheville. It was the first time he had ever seen a train or a street car, and in her home when she turned on a spigot and the water began to run, Abel said, "Where is the spring?"

The "beautiful lady" is still teaching in the mountains, but Abel has finished her school and has been to college, and is now back in the mountains teaching and preaching to his own people, for he says he wants all the children in all the little coves to know of Jesus. What can we do to help Abel?

Statesville, N. C.

JUNIOR HOME MISSION PROGRAM.

Prepared by ELEANORA ANDREWS BERRY.

Light in Dark Places.

"The outer world is dark; my room is bright.
It is not fair that I should have the light
While others wander on in darkness still.
I'll place my lamp upon the window sill,
And keep it burning brightly, that its ray
May cheer some traveler on his homeward way.

"The outer world is dark; my world is bright.
It is not fair that I should have the light,
My life be free from sorrow and from care,
While others faint with burdens I might share,
I'll keep my heart's lamp burning, that its ray
May cheer some soul upon his lonely way."

1. Hymn—"Jesus bids us shine."
2. Prayer—That light may shine in the dark places of our land.
3. Jesus, the Light of the World—John 1: 1-9; 8:12; 12: 46; Acts 13:17; Rev. 21: 23, 24.
4. Recitation—The Outer World is Dark.
5. Torch-bearing in the mountains.
6. Hymn—"Loyalty to Christ."
7. Our part in bearing the torch.
8. What our torch-bearers need.
9. Recitation—The New Arithmetic.
10. Carrying the light to our colored neighbors.
11. Recitation—Get Somebody Else.
12. Prayer—That by our money we may help our workers carry the torch farther into the mountains, and that the light may shine brighter upon the colored race.
13. Hymn—"Someone is looking to you."

Notes.—This program can be used in connection with chapter 3, of "Bearers of the Torch."

5, 8. Articles in "Survey," also October "Soul Winner." Write to Home Mission Committee, 1522 Hurt Building, for copy.

7. Article by Rev. C. Groshon Gunn, in Senior Department.

KOREAN FOLK LORE; FIERCER THAN A TIGER.

A NURSERY TALE.

ONE night a tiger entered a quiet little hamlet in search of prey. Finding where a heifer was tied, he crept into the stable to wait until the household was asleep before carrying off his supper. As chance would have it, a thief also entered the stable for the same purpose and crouched in the corner opposite the one occupied by the tiger.

As they were waiting, a baby began to cry and refused to be quieted by its mother's singing. At last the woman exclaimed:

"There's a tiger near; do not cry." The baby paid no attention even to this warning. The tiger hidden in the stable thought to himself,—

"That is a clever woman, she knows I am here. Perhaps she knows also what I intend doing." Presently the woman said to the child,—

"Here is a *kok-kam*" (persimmon), upon which the child instantly stopped crying.

"Aha! *ko-kam, ko-kam,*" the tiger thought, "What animal can that be, with whose name she quiets the child? I had supposed that the tiger was the fiercest and most dreaded of all animals. Evidently I have something still to learn."

Meanwhile the thief was groping about the stable intent upon tieing a rope around the heifer's neck, but mistaking the two animals in the darkness he fastened his halter about the tiger's neck instead. That animal, thinking it was the terrible *ko-kam* that had him in hand, dared make no resistance. The thief leaped upon its back and rode away in the pitchey darkness wholly unaware of the nature of his mount. He reached his own village just as dawn broke and then three things happened all at once. The neighbors saw the curious sight, the tiger recognized the nature of his rider and the thief realized, for the first time, that he had been riding a tiger. He promptly leaped from the animal's back, and the latter, disgusted at having been duped, slunk away into the thicket. With great presence of mind the thief sauntered up to his astonished neighbors as if tiger riding were an every-day occurrence with him. From that day he was an object of veneration throughout the district.—*Korean Review.*

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1917.

Arranged by MISS MARGARET MCNEILLY.

Topic: Brazil.

Song—"I love to tell the story."
Scripture Reading—Psalm 96.
Prayer of thanksgiving.
Minutes.
Roll Call—Answer with a verse of Scripture of PRAISE.
Business.
Collection song.
Offering.
Recitation—Idols.
Song—Selected.
Story—Marguerite's Dream.
Story—The Faithful Mineiro Soldier.
Question—What became of the crowns of Don Pedro.
Song.
Prayer for the children of Brazil and our workers there.
Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have the children learn the Scripture Reading and repeat in concert.

The Leader should tell "Marguerite's Dream."

Question the children on our work in Brazil. These should be distributed long enough before the meeting for the children to find the answers. Should they fail to find the answer themselves let the Leader have the answers ready to give out.

Important Notice: Beginning with the January 1918 number, all material used in carrying out this Program will be found in the Survey for the month, and after December 1917 no subscriptions will be received by the Executive Committee of Foreign Missions in Nashville and no programs will be mailed out from their office.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

MONTHLY TOPIC—BRAZIL.

BRAZIL is geographically somewhat larger than the United States, excluding Alaska. Its physical geography is unique among all the countries of the world in that the entire eastern half of the country, from the Amazon to the southern boundary, is covered with the same character of top soil. Some millions of years ago a huge glacier slided from the foot of the Andes into the Atlantic Ocean, spreading over the surface of the land a paste of dark red clay mixed with gravel of varying thickness, from one to seven or eight feet. This *stratum* is distinctly marked on the shore line all down the eastern coast from Peru to Rio de Janeiro. The soil thus formed is of varying fertility, but most of it is of sufficient fertility to furnish an ample food supply for the present population with the crudest form of cultivation. It is likely that there will be a great exodus from the debt-burdened countries of Europe after the present war is over to this land where the necessities of life can be obtained with such a moderate degree of effort. The present population is estimated at twenty-four million, which is likely to be doubled within the next quarter of a century. These facts would seem to emphasize in the highest degree the present importance of Brazil as a mission field. There is more unoccupied territory in Brazil than in any other country accessible to the white man, into which one may venture to predict the coming of a tidal wave of immigrants in the next few years in quest of peaceful homes.

The question of the propriety of Protestant missions in Brazil, as in other countries of Latin America, was settled for all time and for all reasonable persons at the Congress on Religious Work in Latin America held in Panama in February, 1916. We commend the three volumes containing the proceedings of this Congress to all those of our readers who wish full and accurate information in regard to the situation and conditions in Brazil, religiously, educationally, socially and industrially.

Presbyterian missions in Brazil were begun in 1859. Southern Presbyterian missions were begun in 1869. The first Presbyterian church was organized in 1862. The first Presbytery was organized in 1865, composed entirely of the foreign missionaries on the field. In 1888, with the consent of the two mother churches, the Presbyterian missionaries organized themselves into the Presbyterian Synod of Brazil. Nine years ago a second Synod was organized and a General Assembly was constituted.

In 1903, having failed to secure the adoption of a resolution condemning free masonry as incompatible with the Christian life and profession, a group of ministers and elders withdrew from the Synod and organized the Independent Presbyterian Church. For a time there was considerable bitterness in the controversy carried on between the two branches of the Church over this question, but time has been healing the wounds, and it is to be hoped that in the not distant future the breach will be entirely healed. A providential circumstance pointing in that direction was that on the ocean voyage from Rio to Panama the two leading men of the two branches of the Church going as delegates to the Panama Congress were assigned to the same stateroom on the steamer, and were brought into relations of the closest and most brotherly sympathy by their mutual ministrations of help and comfort in their mutual experience of seasickness.

The combined membership of the two Presbyterian Churches at present is something over twenty thousand. There are between fifty and sixty ordained ministers, about a hundred and fifty organized churches, with quite a number of congregations

which have not yet been organized by the election of elders and deacons.

There have been no startling developments in the life and work of the Church during the past year. Brazil has continued to suffer from a general paralysis of business, resulting from the European war, and this has greatly hindered the development of self-support.

The spirit of independence, however, and of self-dependence in financial matters has had a very helpful development, as is shown by the following resolution adopted by the General Assembly at its last meeting and forwarded to us by Rev. Erasmo Braga, Permanent Clerk of the General Assembly of Brazil:

"1. A message shall be sent to the Mission Boards in the United States of America and personally to the missionaries, expressing appreciation and deep gratitude of the Presbyterian Church in Brazil for their work in laying the foundation of a national Church, with a national ministry, and plans and finances;

"2. It shall be stated in the message that the status of the foreign missionaries who are at the same time members of the missionary corporations and of the national judicatories has become anomalous in both bodies concerned, and, therefore, the General Assembly deems it much more practical that a plan of co-operation be established and the missionaries be independent of the national judicatories;

"3. That the Rev. Dr. John Rockwell Smith and the Rev. Dr. Thomas Porter be considered functionaries of the national Church, and also any other missionary who may in the future be in the work of the national Church, with the consent of the missionary and his mission.

"4. That the Boards be asked to continue to give financial help to the Presbyteries that may need it, and that 8 per cent of the amount granted yearly be deducted annually until the extinction of the aid.

"5. That a committee be elected by the General Assembly, and that the missionaries of the Southern Presbyterian Church in the U. S. be asked to appoint a similar committee, so that these two committees, together with the Executive Committee of the Presbyterian Board of New York in Brazil, may establish bases for co-operation of the missions and the national Church."

Inasmuch as the membership of missionaries in the native church courts was one of the points in controversy between the two branches of the Church, it is believed that the above action of the General Assembly of the mother Church will remove one of the chief difficulties in the way of the early reunion of the two bodies.

A Brazilian saw (mill) in Lavras.

Our missionary force in Brazil has received no substantial increase in many years, the number of reinforcements being barely sufficient to cover the losses sustained. It is evident, however, that as one result of the Panama Congress all the Protestant churches of America, our own among the number, are being awakened to a new interest in all our Latin American fields, as the result of which we may hope to see in the near future a great forward movement and enlargement of our work in those fields.

Mrs. J. V. Jones, of Hamilton, Texas, writes: "THE MISSIONARY SURVEY is worth many times the money paid for it. It is fine."

Girl's School, Pernambuco, Brazil.

GIRL'S SCHOOL, PERNAMBUCO, BRAZIL.

MARGARET DOUGLAS.

THE last letter I wrote you, which was a much longer time ago than it should have been, told of our first graduating class in 1914. Many things have happened since then, and many blessings have come to us. The building that we occupied at that time was small and inadequate of accommodating our school to the extent of which it was capable of growing. At the beginning of the year 1915 a nice large house just at the side of the one we were occupying was offered for rent. We rented it and extended our work from a day school to a boarding school, using the building on the corner and the one at the back for dormitories, the other exclusively for class rooms. Including all the girls under our care, boarders, semi-boarders, teachers and girls we are helping to educate, we have seventeen, and besides these seventy day pupils. Semi-boarders are those who take at the school eleven o'clock breakfast, the principal meal of the day, lunch at quarter past two, when the school closes, this is only a light affair of fruit and bread with preserves or syrup under the trees in the back yard. They stay for the afternoon study hour and go home about five o'clock.

For years we have been asking you to

Miss Margaret Douglas, of the Girl's School, Pernambuco, Brazil.

send us another teacher. It brought great rejoicing to us when we learned that Miss Leora James, from North Carolina, would come to us with Mr. and Mrs. Porter on their return to Brazil from the States last October. She has made such good progress in Portuguese that she has been able to give valuable help in the absence of Miss Martin, who returned to the States last November. Then it was another bright day for us when Miss Caroline Kilgore reached here in January.

Last November we graduated two lovely girls, Sylvia, the one standing to the left, entered the school when very young from a Catholic home. She says she is a Christian, and attends our church regularly, though she has not yet made a profession of faith.

Now I shall close with the most important part of my letter to you. These school buildings are rented, you are paying on them high rent every year. In a few years

Sylvia Carneiro Leao and Gasparina Freyre, graduates of the Girl's School, Pernambuco, Brazil, November, 1916.

View in the grounds of the Girl's School, Pernambuco, Brazil.

you could buy property for the amount you expend in rent, and what is more serious is that the owner of two of these buildings is trying to sell them, the third one is owned by a different man. Should the owner find a purchaser who will not rent to us any longer, what will become of our school? Surely you will provide a permanent home for us before this happens! Right in this immediate neighborhood there are good places for sale. It is most desirable that we do not move our school from the locality where we have built it up. These places will not be for sale always. For years and years there had been no perceptible progress in this city, but now within the last five years there are improvements in all parts. New buildings are going up everywhere, electric cars have been put in, the port is being improved so that the large foreign steamers can come into the harbor, and undoubtedly when all this is finished the price of property will rise rapidly. Each year we wait it will be more difficult to buy. Now is the time. I am sure we are going to have it. God is going to put it into the heart of some of His people to do this work for Him.

Pernambuco.

REV. AMERICO CARDOSO MENEZES.

REV. H. S. ALLYN.

IF IT were true of schools as it is of people: "by their fruits ye shall know them," the Lavras schools should rank high, as the following sketch of one of its "fruits" will show:

When I was in charge of the Synod of Brazil's publishing work in Rio de Janeiro, in 1903, Americo C. Menezes, a bright young fellow about 16 years of age, asked me for a job as press boy. Inquiry revealed that he had recently made a profession of faith in the church of the Rev. Alvaro Reis, under many difficulties. He had come to Rio from Sergipe, one of the northern States, to work in the drug store of an uncle. After a time he became interested in the gospel and when his uncle learned that he was to become a Protestant he discharged him and turned him out of his home, and he suffered many privations, even going hungry. On his way to church the morning he made his profession the car in which he and a companion were riding was stopped to allow a procession to pass. As the image of Mary passed all the other passengers took off their hats in adoration of it and because these boys would not they were beaten and their hats torn off.

I gave him a job but he remained with us but a short time, for I was on the eve of leaving for my vacation and during my absence the business was under other management and I lost track of him. I afterwards learned that he went to the Methodist publishing house, where he worked only one day when he was stricken with bubonic plague and was taken in an unconscious condition to the pest house, where he remained between life and death for a long time, but finally fully recovered.

Rev. Americo C. Menezes, with his family.

When I returned to Brazil the following year I went to Lavras to help in the Boys' School and one of the first boys I met was my friend Americo, a candidate for the ministry, working to support himself while preparing for the Seminary. I was in charge of the boys' work and I soon found that when I wanted any special work done in any of the departments I could get it done by calling on him, as he was always ready to work in the printing office, the carpenter shop, the dining room or on the farm as occasion required. He was a good and conscientious student and took a leading part in all the religious activities of the school, and I believe was the first president of the Society of Covenanters when it was organized by Mrs. Willie Gammon. He was one of the first three graduates of the school, and received the B. A. degree, standing at the head of his class.

Cupid is no more a respecter of theological students in Brazil than in this land, and Americo fell a victim to the charms of Miss Isabel Grady, daughter of an American lady who died in the Campinas epidemic of yellow fever. Isabel was reared in mission circles, having spent several years in the Methodist school in Juiz de Fora, and had made her home with us for some time. Long engagements are not considered advisable in Brazil and as the return home of Dr. and Mrs. Gammon on account of her health made it necessary for a lady in the boys' school, Isabel and Americo were married at the beginning of his senior year and she was put in charge of the dormitories; which she successfully cared for during the following year.

His work in the Seminary was of the same high order as that of the gymnasium, and after completing the full three year course he returned to Lavras in July of 1912 to take charge of the local church. During the three years of his stay there his ministry was greatly blessed. He not only received many dozens into the church, but trained them as efficient workers and induced them to contribute, not only to his own support, but to all the objects of the church's beneficence. His work among the students was especially worthy of note, many coming into the communion while he was there. Besides serving the Lavras church he also visited regularly the Villa Nepoumeceno field and made many trips to distant points. Mission had guaranteed his support when he went there but was never called upon to pay any part of it.

A small group of Presbyterians in Bello Horizonte, capital of the State, a city of about 40,000, had been appealing to Mis-

sion for many years, to have a preacher sent there, but from lack of men and means it had never seen its way clear to open up a station there. Rev. Americo visited them several times and became impressed with the possibilities of the work and desired to go there. The congregation agreed to pay the rent on his residence and a preaching hall and the Mission consented to pay his salary for three years to let him try it out. He began work there in July, 1915, and though he has had to work under many difficulties he has built up a good congregation in the city and much better ones in neighboring towns. It is peculiarly difficult to build up a Presbyterian Church in Bello Horizonte, as the Methodist Mission entered the field when the town was started, fifteen years ago, and built a fine church and a large girls' school, and many who went there as Presbyterians have identified

Rev. Americo C. Menezes, Bello Horizonte, Brazil, standing in the gate of the entrance to the preaching hall.

themselves with the Methodists and Baptists and do not care to cast in their lot with the little struggling Presbyterian congregation. He has shown not only a great deal of zeal but much skill in the conduct of the work, and his thorough literary training and intellectual equipment has made

Graduates of Lavras Agricultural School, 1916. All of these made profession of faith while students.

him a factor to be reckoned with in the religious life of the city, but best of all he is a man of great spirituality and strong faith. It took him some time to divest himself of the seminary student's method of preaching, but for many years his sermons have been enjoyable and most helpful. A sermon on Prayer which he preached before the General Assembly, a year ago, was one of the most spiritual and helpful sermons I have ever heard. The keynote of his life as I have seen it during the fourteen years of our acquaintance is an almost morbid conscious observance of duty.

In order to combat the Romanists and Spiritualists he started a small newspaper, the "Reformador," on which he does all the work, mechanical as well as editorial. He has had public discussions with some of the leading priests of the city.

To do efficient work in that city he should have a good church building. He has already started a fund for that purpose.

MISSION SCHOOLS IN BRAZIL.

EDMONIA R. MARTIN.

JUST at this time, when all the children in the United States are happily gathering books together for the first days of school, my thoughts go to the little children of Brazil.

If for one year the conditions of the two countries could be exchanged how different would be the feeling in United States towards Brazil, and how dark would seem the fate of the Brazilian children.

In the city where I have lived for four years I have seen no public school building whatever. There are a great many pay schools of different kinds, but generally priest's or nun's schools. I am told that there is *one* public school building in this city of two hundred and fifty thousand people—one that is fairly creditable but I never saw it. There is an appropriation for public schools, but those who are given the position as teachers are often people not at all capable. However, at times graduates of the best institutions there for the preparation of teachers are far from being well

prepared—often knowing little more than how to read, write and spell very indifferently. No knowledge of how to impart the little they do know to the hungry little pupils entrusted to their care. I know this to be a fact, as I tried to help a young so-called normal graduate do some little teaching in our school. The girl was not stupid, but what she had learned and could teach any properly taught fifth grade child could put to shame. When a young woman wishes to be a public school teacher in Brazil, and if she has political friends she may become one—the only public thing about it is her salary. She rents her school room herself. I have been told that each child is required to furnish his own chair and tables, thus providing his desk. His work is very expensive and unattractive in comparison with ours. The child goes and sits long hours in school memorizing and copying, never learning to reason or apply what he learns to every day life.

I do not know of any truly good schools in Brazil where young people are really educated, except the Protestant mission schools. In these public schools the little children are punished by being made to stand on high benches or as on one occasion that I know of—on a high shelf till the child became so dizzy she fainted and fell. They are put for long periods on their knees in public places, such as street doors, to relearn the missed lesson. Often several pages are given to be copied many times. All this is done with the best intention as the poor teacher doesn't know any better. Other methods, such as ear pulling, whipping the hands with a paddle, are common and the small children are by no means taught in such a way that they enjoy studying. These are the conditions in the city, while there is not even a pretense of a public school in the country. Only about eight out of ten learn to read and I wonder that this number succeeds. When I see the nice school buildings in every community here I always wonder what 'twould be like in Brazil if these advantages could be had there. Above all, remembering their lack of educational advantages think, dear reader, of the benefit you all reap and have always had from Sunday-school and church privileges and pity the Brazilians. Mothers, fathers, friends, "Freely ye have received, freely give." We can only carry on our work with your help. It takes more money in Brazil to get proper school books and other material because it has often to come from the United States. We often have to translate a great deal of our work and we are glad to do it, if we can get the subject matter to translate. It is to fill this lack of good schools that we bend every effort in our school, The American Evangelical College or the Eliza Moore Reed School for Girls. We have one of the most thorough girls' school that I know of. Founded by Miss Reed, in 1904, remodeled and replanned by her and her able assistant, Miss Margaret Douglas, and added to to some extent by other recent helpers, we have a capital school, which proclaims the gospel pure and simple from day to day, always beginning with a hymn and all joining in the Lord's prayer. 'Tis hard to realize that we are in a Catholic country. As our windows open on the street and the cars bearing the business men to the city often stop just as the sweet old tunes are gladly and reverently sung by sixty-five young voices, 'tis a consoling thing to watch how eagerly all faces are listeningly turned toward our school windows. The cars pass each other just in front of the school and that is why the city bound car always stops there. Our first lesson period is devoted to Bible Catechism and memorizing hymns.

Our pupils enjoy this period as the Bible holds out to them a hitherto practically closed book and we teach them by using maps, thus helping to fix the geography of the countries in their minds, and by use of pictures we teach them about the dress and customs of those days, always placing in their hands the open Bible. This is by no means a dull part of the day. The little children dearly love the hymns and I sigh sometimes as I think of how neglected the children of my own school are along such lines. The Bible lessons in our school is conducted much as your own. Our little children are rested twice a day by walking through the flower gardens to get water, then after hands are nicely washed they all have exercises to stretch the tired muscles. After this they eat their lunch and have a fifteen minute recess. Now all are ready and willing to go back to work. Another short period of physical culture breaks the afternoon session and a happy, bright-eyed crowd goes trooping home at the close of school day. The ages of our pupils vary from six to twenty-five, but all are friends and they love and are very loyal to their school and teachers. The North Brazil mission has three of these evangelical schools. Ours in Recipe, one in Canhotinho and one in Garanhuns, and I am sure a great work is being done through them.

Tireless hands with pretty post cards, passe partout pictures and lovely fresh flowers have made the school rooms bright, attractive places.

Don't you want to give a picture to this cause? We have a great need of pictures, large and small, to help with our work. The Brazilians love the beautiful and are very decorative in their taste. Our efforts to make our school rooms attractive are a

great influence in our favor and the little children as well as the older girls never lose interest in the different pictures, and if we can interest and make them contented and happy with us our influence along religious lines is multiplied greatly.

We ask your interest and your prayers for our work in Brazil.

SOME OF OUR NORTH BRAZILIAN GIRLS.

LEORA JAMES.

I AM enclosing a picture of some of the girls in our schools here. You would think I purposely chose the prettiest, but I didn't. We have almost a hundred just like these. One is a teacher, and two have already graduated, but still study with us. All of the girls in the picture have interesting stories, but only four are Christians, i. e., members of the church, though we believe they will accept Christ soon. However, so many forces are behind and around them that it is hard to tell. As you know, I have been in Brazil less than a year, and to me everything is yet new and strange, but the girls are the same. But for the fact that they do not speak English I could easily feel them American girls. They are jolly, bright and nice. Those in this group were in the city "shopping" with me. I hope you can find a space to publish it in the "SURVEY." I do want the people at home to see it, and I cannot send one to everybody.

Recife, Brazil, July 2, 1917.

Miss Leora James and her group of girls at the Pernambuco Girl's School. Top row, reading from left to right, they are: Beatriz Carneiro Leao, Lila B. Porter, Miss Leora James (missionary), Anna Reimanx, Hilda Sonza, Olga Cavalho. Bottom row, Gasparina Freyre (daughter of Miss James' Portuguese teacher), Dulce Britto, Sylvia Leao, Odette Eritto.

This is an ideal present for the ladies of a church to give. Mrs. R. L. Campbell, of Dothan, Ala., writes: "Please send the SURVEY to—, being a bride, the ladies of our society wish to compliment her with this year's subscription to the best missionary magazine."

"HE BEING DEAD, YET SPEAKETH."

(A Suggestion.)

JULIA SMITH BEDINGER.

SINCE this is African year in our Sunday-schools, I believe the following will be of interest to the many friends of our Congo Mission. I'm taking the liberty of quoting from a private letter just received: "In 1915 God gave us a beautiful baby boy and we dedicated him to the gospel ministry; among our friends he was known as the 'Little African Missionary.' Just as he was beginning to walk and talk God called him home. Since then I've been planning and praying, and now God has opened the way for our child to yet work in Africa. I have two music pupils now, and the prospects of getting one or two more later on. I've written Dr. Smith that I'll support an out-station in the Lusambo territory for this year, and I'm hoping to keep it up all my life. Already I've begun praying for my baby's work, and it gives me the greatest joy and takes away the bitterness of my sorrow."

Reader, have you lost some loved one and would you like to have his or her influence to live on—"being dead, yet speak?" Or perhaps God has spared your life through a serious illness, have you made Him a special thank offering? I know one family that does this. There are still others whose lives seem to flow on in uninterrupted happiness—do you belong in that class? If so, do you not think it would add to your joy to help send the "Light to those who sit in darkness?" Yes, and it is hard for you home people to realize how dark is the night in which the natives of this continent dwell.

If you are interested, write to our Foreign Mission Committee, and they will gladly send you a pamphlet giving detailed information about the out-station work of your Congo Mission.

Lusambo, Congo Belge, Africa, June 29, 1917.

CONVERTING THE AFRICAN.

ROBT. R. KIND.

BEFORE coming to Africa I often wondered just how converts were made, and, thinking that you may be interested in knowing, I am going to try to tell you. I rather thought that the work was done by going out in the highways and byways and talking to anyone who would listen to you, and I could picture the missionaries out in different villages with a handful of spear-carrying natives that they had been able to gather together for a few minutes to listen to their story. At this time it is hard to recall my pre-service impressions, because they were so far from the truth.

First let me tear down your mental panorama, if it in any way resembles the one I have just outlined. It is always an effort to get away from the station where you are serving, even for a day, for when you go your work falls on someone else, and as they have work of their own, something must be slighted. Also, it is not necessary to go out and hunt these people up, as they are the hunters and we the hunted. They come in continually from all over the country and for no other purpose than to visit. Listening is one of their strong points, except that they usually pay very little attention to what is being said to them, and only think of what they want to say to you. So you see that the difficulty is, not to get the people to sit and listen to you, but to get time to do your other work which will result in more gains for our Master's Kingdom.

In our schools, those who desire to go into evangelistic work are taught to teach others the elementary courses as soon as they themselves have mastered these courses. In the afternoon we have classes for the evangelistic force working out from station, the teachers and workmen, in which they are given Bible instruction, singing, etc. When a man comes in to us and says that he wants to be an evangelist we first put him on the regular work-line in the morning and let him go to school in the afternoon. In this way we teach them that work is not harmful, and also instill into them some sense of responsibility.

Some day a chief will come in to visit us and probably ask for an evangelist, or, maybe two. But we usually satisfy him with a teacher until the work is well started, then we send an evangelist, sometimes two,

according to the work. These teachers are called "voluntary teachers," though we do help them to the extent of giving them eighteen cents a month and about seven tablespoonfuls of coarse salt. Usually a shed has been built for the combined use of the congregation and school, and a house provided for the teacher to live in. This is demanded that we may be sure of their earnestness in asking for the work to be started in their village.

Our man, now being on the ground, first looks up all of those in the village who have been baptized, who are acquainted with the work of the mission through having lived where we had work, or perhaps, have worked for us themselves in the capacity of laborers. Many sections have been opened up to the gospel through men who had formerly worked on some one of our stations, even where they had apparently shown no interest in our message when with us. Around such a nucleus as this a congregation is built. Many will come out of curiosity at first, and then becoming interested, will enter the Catechism class with a view of becoming eligible to church membership. School and personal work are also duties of these teachers and evangelists.

A school is started, where the people are taught to read, write and work simple sums. No one is refused admittance, and this is one drawing card in our favor against the Romanists, as they will allow only children to enter their schools. Some of our best evangelists have been recruited from the ranks of the middle-aged men. The most promising of the pupils from these schools are taken into our boys' homes on the different stations and from there go to the training school for evangelists at Luebo if they have taken advantage of the opportunities already given them.

The teachers who "make good" are brought back and given further training, which entitles them to more pay and the title of evangelist. This puts their entire time at our disposal. Thus we have an endless chain by which new material is constantly coming in, and, after preparation, going out again to do their part in spreading the good news.

To summarize, we are simply the hands that guide to the best of our ability the mighty forces of this people who are evangelizing themselves. The hands must grow in order to keep pace with the church they are forming.

DOWN IN THE VILLAGE.

ROBT. R. KING.

DOWN in the village a baby died last night. She was a tiny scrap of a baby, only sixteen days old, and yet she probably paid with her life for the sins of her fathers.

In this instance the sin was ignorance—deep, black, inherited ignorance With their cold baths, heavy food, smoky, ill-ventilated houses, and their nursing of the babies at every cry; is it any wonder that only the strongest survive?

And the remedy? Instruction, yes, but not by word of mouth. What these people need is example, and every little baby born to the missionaries on the field is having its share in educating these people. The quickest method of educating these people is by another route, however, by teaching young women practical nursing and midwifery. They can then reach their own people without exciting so much opposition from the old women, who, in answer to our suggestions, answer, "Oh! That is all very well for white babies, but our ancestors did not do that way."

This training has been started by Miss Fair at Luebo with excellent results. But as long as the doctors have to run sawmills, make brick, build houses and occupy themselves with similar work, there is small opportunity for them to do much in giving such a course of training. This must be done by nurses. At the present time we have one trained nurse on the mission and one at home on furlough.

We have six stations, counting the one being opened up in the Baluba country, and we have four physicians, one of whom is at home on furlough. When he returns Dr. Coppedge goes home to stay. Actually, we have four in our medical force and six stations! Both doctors and nurses can be of most service when working together.

Down in the village a baby died last night. She probably paid with her life for the sins of her fathers, who's sin was ignorance. Is this sin yours also? Do you know the conditions in Central Africa?

This baby has passed beyond mortal aid, but there are others stretching forth their little hands to you, pleading for your love and mercy, pleading for the aid which you can give or send them, pleading, above all, for the Bread of Life.

THE WORK OF GRACE IN BABINDI.

R. D. BEDINGER.

THIS is one of our most interesting out-stations. The work had its origin in the personal work of a little lad about ten years of age. About four years ago he went to a neighboring village where he found one of our evangelists. He stayed for several months, learned to read and write, secured a Catechism and Chart, and with these returned to Babindi to begin his witness for Christ. Through his influence a church shed was built, and for three years this little fellow called together the people who would attend for daily worship. In 1915 an evangelist was sent to them, and to-day we have a church of twelve members, a catechumen or inquirers' class of forty-five, a day school of about the same number and Sunday attendances ranging from seventy to one hundred. I may state that the village is small, there not being more than one hundred and fifty inhabitants.

The chief of this village, whose name is Mai, meaning water, had a hernia which had grown to be very large and gave him much trouble. He spent much wealth in the hope of being cured. The witch doctors of his village became rich, but none of their fetiches and "medicines" removed the hernia. Finally, our evangelist persuaded Mai to come to Lusambo to the State physician and be operated on, promising that Mr. Seig would assist the physician. As the hernia grew larger and larger the old chief reasoned that if he did not go to the white man he would probably die anyway, and at last decided to go. His people protested vigorously. The witch doctors made "medicines" to prevent his going. All along the path (some seventy miles) the chiefs and people of other villages told him that he was foolish and would certainly be killed by the medicine of the white people. One large chief even prevailed upon him to rest with him a few days while he had his witch doctors engaged secretly making "medicines" to change Mai's mind. But on he came.

Arriving he spent a few days with our people and then followed Mr. Sieg to the operating table. A local anasthesia was administered and Mai coolly watched the physician operate on the hernia, commenting now and then. In a few days he was up and back among us. Meantime word had in some way reached his village that he was dead. Immediately the people began to mourn for him, and some of them laid the blame on the evangelist, who refused to accept the news as valid and started for Lusambo. On the way he met Mai and returned with him to confound the doubters! You can imagine the astonishment and rejoicing in that village. Mai called all his people together and told them about the operation. He told his people of the numberless goats he had paid his witch doctors to cause the hernia to go away, and that they all had failed. He then suggested that they all accept the religion of the white man and cease to trust in fetiches and medicines. However, he told the evangelist that he was going to test his cure for three months and if, at the end of that time, his hernia had not returned, he would give up all of his idols and "medicines." I happened to reach his village on an outstation visitation tour just at the expiration of the time limit. On Sunday I received twelve of his people, including the little lad, Kabika, who had begun the work, into the church. That afternoon Mai, true to his word, brought me all his idols and idol houses, fetiches and "medicines." There were more than a score of different kinds. His son and heir followed his example. Two blind men brought the charms which they had vainly hoped would restore their vision. The evangelist brought all the "medicines" which had been given up previously, and just as the sun was setting I struck a match to the large pile of "gods" in which these people had formerly put their trust. It was a moment of high privilege. Before that I had had individuals to bring their "medicines" to me, but never had I seen an entire village purged. It was a day long to be remembered.

Eight months later the evangelist told me that the people were still true to their pledge, and that the chief had promulgated a law which imposes a heavy fine on anyone who breaks the Sabbath day.

This is the story of the work of grace in the village of Babindi. Will not you pray that these people may grow in grace and in the knowledge of Christ?

"Please renew my subscription to the MISSIONARY SURVEY," writes Mrs. James S. West, of Asheville, N. C. "Its monthly visits always gives me pleasure, and I hope to have them as long as I live."

THREE CONGO WORKERS.

(The following article is from a correspondent of *The British Weekly*, who signs himself "S." Our readers will recognize the workers described as Miss Maria Fearing, Mr. Thomas Arnold and Mr. W. L. Hillhouse.)

DURING my recent travels in the Congo I had the pleasure of visiting the American Presbyterian Mission up the Kasai river.

I was much impressed with the history of three of the workers. One was a coloured lady, who had been a school teacher in the Southern States of America. When over forty years of age she felt impelled to offer her services to the society for work in Africa. She was not accepted, but she was not daunted. She went and sold her little property—house and land—and again came to the society, and told them that she would pay all her own expenses out and maintain herself as long as possible. They sent her out, and for thirteen years she laboured without a furlough, and proving herself a most valued worker was accepted on the full staff. She had just gone home for a rest after another long term of service, completing more than twenty years.

Looking into this little old lady's face and realizing what had been wrought in the lives of these children of Africa through her quiet devotion during all the long years, I was filled with profound thanksgiving for her consecration.

Another worker was fifty-two years old, and he came out to the Congo only two years ago. He grew up in Calhoun, Georgia. His father and grandfather were Presbyterian ministers. He commenced to work at an early age, and has been a builder, brickmaker, agriculturist, and man of affairs. He has been mayor of his town for twelve years. He had made a competence, and built himself a charming house in which to retire (he is unmarried) with his sister. He told me that a few years ago he was much interested in reading Livingstone's life, and then saw in the missionary magazine of his church that a new station was being opened in Africa, and that missionaries were engaged in clearing the site and building houses. He thought it a pity that men who had spent many years in college training for teaching and preaching should spend their time in doing this work, which he thought he could do much better. He had just settled down to a time of ease after a strenuous life. But God's call came, and he offered himself to the society as an honorary worker, and leaving his sister comfortably provided for, sailed for the Congo. It is remarkable what he has already achieved in the erection of buildings. He was engaged in building a fine hospital whilst I was there. He was hard at work personally laying the bricks and superintending native workers. He has obtained a concession from the Government of a large plantation, and there is a constant supply of vegetables for the missionaries, and many acres of cotton have been planted, which it is believed will be a paying industry. A sawmill is being erected and many other things being done which a man of his knowledge and experience can attend to in a way the other missionaries could not.

To have met and conversed with this quiet, unobtrusive layman, to whom missionary work was not simply a matter of a periodic subscription, but a personal call of his Lord to give up the ease of a comfortable home and an assured position and to come out to the Congo at fifty to toil as a labouring man for his Master's sake, has been to me a privilege and will be an abiding inspiration.

The other worker is a younger man, the son of wealthy parents. He had commenced a business career, and had high prospects. But he determined to give himself to the mission as an honorary worker. And he is there as business manager, and is devoting all his time and strength to the many routine details of a large mission station in the Congo—controlling all the buying and paying, correspondence and account keeping of the various departments, educational, medical, industrial, steamer, etc.—and thus setting free other missionaries for the work of teaching and itinerating.

This is, indeed, an aspect of the Laymen's Missionary Movement which should be pondered over. Surely there must be many men and women with possessions sufficient for their own maintenance who could and should be willing for Christ's sake to go to Africa, India and China, and there live amongst the people, spending their strength in so much needed service for the kingdom of Jesus Christ.

A church of 10,000 has been gathered during twenty years in this part of the Congo, and there are still mightier harvests to be reaped. S.

Kasai River, Congo, Belge.

ITINERATION IN THE CONGO.

REV. T. C. VINSON.

Luebo, Africa.

Dear Friends:

THE Apostle Paul in his address to the Ephesian elders, laid this two-fold injunction upon them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." So, in order to be obedient unto the command dealing with the feeding of the flock the territory contingent to Luebo station has been divided into four sections with a native evangelist as superintendent of each section with headquarters centrally located. He spends the greater part of his time in traveling around this circuit, examining the conditions of the work and making stated reports to the missionary in charge. It is also our plan and purpose for a missionary to visit each one of these sections at least twice a year to investigate the condition of the work, and to examine and receive into the membership of the Church such candidates as show sufficient evidence of their faith in the Saviour and can give a reason for the hope that is in them.

It is the object of this article to give some account of a trip to one of the sections, which the writer has just completed, and to give some report of the results accomplished.

In this section there are twenty-four villages in which we have evangelists located, and some ten or twelve smaller villages in which voluntary teachers are at work. These teachers are under the supervision of the evangelist nearest at hand. The itinerating superintendent, of course, has a more or less comprehensive knowledge of the entire section under his care and he is to meet the missionary on the border of his section and assume formal charge of the journey. It is his duty to send word ahead to the village we expect to visit the next day and to inform the people of our coming. The local evangelist makes provision for our entertainment, such as providing houses for the party, securing wood and water and tells the local chief how many things we do not want. He also assembles all the catechumens and they must be on hand when we arrive so we can begin the work of examination.

I may say in passing that it is an African custom for the chief to bring a present to every white visitor who sleeps in his village, and while the missionaries always try to discourage this custom as much as possible, yet in spite of all we could do I was presented with enough chickens to supply a good sized Methodist Conference, and with enough goats to equip several "secret organizations." If we were to refuse these gifts of respect we would grossly injure the feelings of the chief who presented them.

In this section there were over one thousand catechumens under instruction and between seven and eight hundred of these we presented for examination. Many of the others had only been under instruction for a few months, so we held them over till they have had an opportunity of familiarizing themselves with the plan and purpose of salvation. Many of the others who came for examination did not show sufficient signs of their understanding of the gospel message and they were placed on the waiting list for further instruction. Of course we have to look into their personal lives to see the outward manifestation of the genuineness of their faith before we can admit them into the Church. Their marriage relations must be brought to light to see if they are legal, and they must have already given up all "medicines" for a sufficient length of time to satisfy us that they no longer put any hope or dependence upon it. In this immediate section that I visited, that of the Bena Lulua, we must also examine the men as to their obedience to that part of the fourth commandment which deals with the "six days shalt thou labor and do all thy work." The men of this particular tribe have not yet been universally impressed with the dignity of labor and in fact their condition and attitude toward it has been aptly described as one who is so lazy that he would not shake if he had a chill.

We are glad to say, however, that the gospel is slowly but surely changing this attitude and we find now that the men are making plantations of corn, peas, millet, potatoes, cassava and other articles of food, whereas such a thing was unheard of a few years ago.

Of the number that presented themselves for examination we accepted three hundred and twenty-five, or about one-third of all the candidates.

The work in two of the villages was very remarkable and is worthy of special commendation. In one of these villages the evangelist and native Christians have erected five churches in which they conduct the every day services and schools and all assemble in the main church on Sunday. The

work in the four churches is carried on by voluntary teachers trained by the evangelist and they receive no pay for their work.

There were over one hundred catechumens in this village alone. They recently exercised their Christian influence rather effectively when one of the local members was beset by a series of calamities and forsook his faith and returned to his "medicines." But they made it so uncomfortable for him that he left the community and has not yet returned.

The other village is the headquarters of the superintendent, who has an evangelist there to conduct the local work so he can be free to travel. It is a very large but compactly built village and they only have one very large church and the attendance is always good. The chief is himself a Christian and among the first in all that section to renounce his plural wives and to choose the Christian marriage. His influence is for good in the community and his village was the most orderly one I visited. The Christians have a local organization to look after the poor and the afflicted in the village and care for them out of the local church contributions. There were also about one hundred catechumens in this village.

One thing that impressed me was the fact that Christianity seems to be becoming a family religion with the people. The greater part of our work is gathering in individuals here and there, but they hardly ever come in by families. But on many occasions I was struck by the fact that mothers or sometimes fathers came bringing their children, or perhaps the children may have brought the parents, and they were received into the church together.

But now that this harvest has been gathered in, the perplexing question still remains unanswered, "What are we going to do with the new converts?" They are in sore need of pastoral oversight and their spiritual lives and Christian characters need to be shaped and molded by experienced leaders. They can only be left to those native evangelists and teachers, many of whom need to have the way of God expounded unto them more perfectly.

We can only lay the responsibility where it belongs and that is on the Church at home, for by your actions you have compelled the Executive Committee to make that cut in the running expenses which so seriously curtails the work just at the time it could make its most rapid advance. The machinery is barely turning. Will you not supply us with more power? Or will you allow this material to go to waste and ruin and to still be scattered abroad as sheep not having a shepherd?

THE LONDON TIMES ON THE WAR AND MISSIONS.

THE prudent policy for an army hard pressed is to shorten its lines; it may be assumed that the Church is hard pressed, both in men and material; its wisdom, therefore, would appear to lie in a bold shortening of the lines, and that must mean a concentration upon the mission which waits at its door; its "far-flung battle-line" must be surrendered, and the Church must call upon its sons to defend its cause, threatened by skepticism or indifference at home. So the argument runs.

But the Church with one voice has rejected this logic in obedience to a logic of its own—the logic of spiritual experience. The ablest minds in the Church will not hear of a shortened line; and at no time have there been so many powerful minds concerned with the foreign missionary enterprise as there are today. The unpardonable sin for a modern man is to despair of the human family, or to demand a safety for himself or his people which is not offered to all. We are not saved, it has been well said, except in a saved race.

The Church, believing as it must do that in its gospel there is a sure spiritual foundation for mankind, can not limit its vision or its service. Nor can it do its work piece-meal; it can not finish its task in Europe, and afterwards begin in Asia. "Throughout Asia there is in process a complete transformation of social institutions, habits, standards, and beliefs. The movement is unceasing; it will as little wait on our convenience as the tides of the sea." The Church, indeed, so far from thinking that the missionary enterprise can be delayed, is stricken by remorse to know that it is late, almost too late, with the offer of a faith to which all the spiritual strivings of the East have moved. "If haply they might feel after him, and find him."

And why should the war delay this mission? There is a sense of humiliation, it is true, in the Church; there is a sudden tone in its voice, but there is no shame in the thought of the Faith itself. The war is not the breakdown of Christianity; though the thought of it must awaken penitence in all the Churches throughout Europe, the war can never be laid to the charge of the Faith. "Christianity has not been tried and found wanting; it has been

found difficult, and not tried." So far as its international witness in Europe is concerned, it must be with humbled and disillusioned eyes that the Churches look upon things as they are. Europe can never be restored to health except on a common spiritual understanding, and the Church can not abdicate its task in Europe to concentrate upon Asia or Africa. But at the same time, it can not refuse to carry at once what it believes to be the leaves of the tree of healing to the nations, now entering with sudden and untried powers upon the stage of the world's destiny. . . .

In the early days of Protestant missions, with an audacity and a passion beyond all praise, the missionaries sought to win individual believers for the Faith. Afterwards the Church was able to dream of a Church arising in the East and in the South, and the dream in a measure has come true. It is still the passionate faith of the Church that individual souls shall be won, and Churches of the new-born shall be formed. But there has come to the seers a vision of nations, accepting as a basis of their life the spiritual values of the gospel. They read the missionary enterprise in terms of the statesmanship which alone can be tolerated in the coming age—the statesmanship which thinks internationally, and takes into its range the whole world. The vision glows before the Church of the day when nations shall come to the Light, and kings to the brightness of his appearing.

THE MISSIONARY AND THE MOTORCYCLE.

WM. T. ELLIS.

ONCE upon a day I followed the trail of a famine into mid-China—and came upon a branch of the Philadelphia Junkins! Some of the Junkins of Philadelphia migrated down into Virginia, and it was two charming young women and their brother that I found in Sutsien, doing missionary duty for the Southern Presbyterian Church. Again, last year, down in Texas I ran across Mr. Junkin again, just as his college classmates, at a reunion, had presented him with a big motorcycle to take back to China with him.

* * *

Having myself bumped over the roads about Sutsien in a wheelbarrow, the value of the motorcycle was apparent. Where a wheelbarrow could go, a motorcycle also could go; and most of the highways in this part of China are single tracks, often along the top of a dike, and not wide enough for a two-wheeled cart. Now I have from Mr. Junkin a sprightly letter about his "Red Indian" and its adventures among the yellow men.

* * *

"The machine," he writes, "always causes interest, pleasure, amusement; never anger or bad feeling. I think it would turn to favor the anger of an anti-foreign mob! Every man, woman and child in the whole town or village is excited and wants to see it. Even high 'ladies' who are too 'proper' to come out from the inner quarters, where they are kept, often let 'custom' and public opinion go to the winds, and come to the big front doors to see this strange 'gas cart' that goes of its own accord ridden by the 'foreign devil!'

* * *

"Going through the villages and towns (and there is a town or village on the road every mile or two in these parts), I literally draw the population after me. I come into a town so suddenly that few see me before I am actually in the street. I glide through and out the gate at the other side before many know I have arrived—unless it is a market day. But the news is noised abroad, and looking back from a mile down the road, I see the entrance to the big gate and the top of the wall blue with the mass of people dressed in the universal blue gown.

* * *

"The second trip along a given road always makes much more commotion, for some one is on the lookout, and they have learned that they must be quick.

" 'Get off, please, Mr. Foreigner, and let us see it.' I stop and get off.

" 'Get on, and let us see how it goes.' I am down the road before they realize they have asked me on too soon!

"The other day, a funeral was going on in full force just off the main street of a town through which I passed. I heard the music cease (all 'big' funerals have music) before I got very far by. I looked back from a short distance down the road, and, lo, the mourners in their white clothes

crowned the wall near the town gate! They seemed in high glee!

* * *

"With a Chinese gentleman in the side car, Deacon Lee of our Sutsien Church, I suddenly wheeled into the crowded plaza of a large market town at the height of market day. Well! you should have seen the frightened mob! Dice and cards and roulette wheels were swept off the scene as by one whisk of a tremendous broom, and men ran over one another trying to get away! For what could be the noise they heard, and rushing so suddenly into their midst? Surely nothing other than a squad of soldiers shooting off their guns, and gambling, though universal, is against the law.

"I stood upon the motorcycle and shouted to the crowd to stand still and not to be frightened. I was distressed lest some should be trampled to death. Then, when they saw what it really was, such laughing and cheering!

* * *

"I often find a threshing floor, and ride around and around to show the people, declaring, though, that I am not a 'showman!' I am soon whirling around the inner edge of a large circle of human beings, the man in silk standing jammed against the sweating, vermin-infested coolie!

* * *

"Stopping away out in the country far from anybody, it is only a few minutes before they are running from the surrounding villages to, perchance, get a view before it rushes on! I cannot stay in the inn with it in any peace unless I lock it up in a room to itself, for the court of the inn is crowded and there is a constant stream of people coming to see as long as there is any possibility of it being visible.

* * *

"One day I was traveling along a road where I had not been before, with the side car attached, but empty. I stopped at a tea stand for lunch. Starting off, I asked a young contryman if he did not want to take a ride. He got into the side car. I shut the door and told the crowd that if I did not bring him back not to worry, that we would treat him well over in my country! I had not finished my sentence before the man made a bound and was out of the car without opening the door! The whole crowd hurrahed!

"I was tightening up a valve out on the roadside. A crowd gathered, as usual. An old man squatted down and began examining the chain. Finding that each link moved on the other one, he exclaimed: 'Well, I have found one solution!'

"A universal exclamation: 'My! how many pieces to it?'

"Universal questions:

"First question: 'How much did it cost?'

"Second question: 'How far will it go in a day?'

Third question: 'How much does it cost to run it a day?'

Fourth question: 'Can it run on muddy roads?'

* * *

"Wherever I go there is always a congregation. But the preaching from the machine must necessarily be of the street-preaching variety, disconnected ofttimes and in joints, for, in the middle of a very impressive sentence, some one will call out: 'Mr. Foreigner, how do you get over a stream?"

* * *

"I took one of our country elders to Tsing-kiang-pu to Presbytery meeting, much to the interest of all there. It was certainly a new way of going to Presbytery in this land! It is interesting to be making record trips between these cities thousands of years old. By reason of some special currents, Noah's ark may have gone right fast over some of these distances, but certainly no one since then has made the records I am making!"

* * *

This letter has been quoted for another reason than its inherent interest. It gives, what the American public most needs concerning China, a picture of the village life of that country and its remoteness from the usages of the West. We talk and write in terms of the progressive city Chinese, the educated young men of Canton and Shanghai and the other urban centres. The real mass of China, however, is still far removed from the currents of today's life. The news of Yuan Shih Kai's death has not yet reached most of them. Even so the majority of the Chinese know so little about the real meaning of the revolution that they have assumed from his first taking office that he was but another emperor come to the throne.

* * *

The villagers who were thrown into a maze by a "foreign devil" on a "gas machine" are the fundamental factor in China's problem.

LETTER TO THE HOMEFOLKS.

ANNA SYKES.

Dear Friends:

THEY say that every missionary has his hobby, so I am sure you will pardon me for writing about the two to which my horizon has narrowed—or should I say broadened?—since last November.

My first is a perfect mine of gold which has been rediscovered and worked by no less than twenty-five thousand people since 1865, yet is just as rich for me, the last comer, as for the first. This is no less than Seiss "Lectures on the Apocalypse," which has done more to transform my outlook on life than anything I know of, for they have made Christ and heaven so real that I have almost begun to be able to live as "Seeing those things that are invisible"—a thing that I have striven to do, for years, that I might build "According to the pattern shown me in the mount."

My second hobby is the chapel at the North Gate, not quite two miles from here, where I have been spending my Sundays ever since New Year. The heart of my interest there is the darlingest group of dirty, germy children I ever saw. No, you need not laugh, for you would love them, too, if I could only mail you my dumpling boy of four, that you might see him clap his baby hands before him, for emphasis, while he recites pages of the catechism, just as fast as his little tongue can wiggle, as he recited it to me yesterday. But I must not lose myself in too great detail about this, my heart's love, for I am writing, this time to tell you especially about two grown-up individuals whom I have met in connection with the North Gate work; both came to my notice in one day and both need your prayers.

It was just three Sundays ago; the morning services of Sunday-school and church were over, and, while waiting for the children's services to begin, at one-thirty, the pastor, Mr. Wu, and I had seated ourselves for a few minutes' discussion of plans and methods when a note was handed to him. After reading it, he turned to me and said: "There is a case of demon possession across the canal and the husband of the woman possessed asks that some of the Christians go over and pray with her. Should you like to go?" This was a new experience for me; I had heard often of the marvelous power of their child-like faith, but had never been present on such an occasion, so it was with an earnest prayer that my faith might be sufficient that I said "Yes." So, the children's service and the following service for the grown people over, we started out, the pastor, two Bible women, another Christian and I.

I must confess that it was with a feeling of awe that I thought of entering the acknowledged presence of the great prince of this world himself and it was a decided comfort to hold tightly in my hand the "Sword of the Spirit" in both English and Chinese. After a short walk we came to the mud hut, where a crowd soon gathered to hear the simple words of faith, so ably set forth by Mr. Wu, as he tried to show them how vastly more important is the healing of the soul than of the body. All around the room were signs of idolatry to which the family had resorted, in vain. These must come down, of course, we said, and for this the husband and brothers of the woman were quite willing, but we noted that they left the actual pulling of them down to us, showing that they still cherished a hidden fear of them. After a short talk and prayer with the crowd in the living room, we went into the tiny hole of a bedroom and shut the door. The poor, afflicted woman was lying on the bed in a semi-conscious state, repeating the words "I don't know," and "Slander." Her eyes looked large and frightened and her husband told us that she often went off into trances when the devil came upon her in power. It seemed that her trouble had started some months ago, in a fit of rage at her neighbors for telling untrue things about her, and Chinese rage is one of the most hell-like things imaginable; as really a possession of the devil as was the case of the man who lived in the tombs.

We felt that if she could only know a little of the forgiving spirit of Jesus her troubles would be over, but in her state, of course, it was useless to try to reason with her, so after praying with her, when she seemed a little quieter, we left her. Twice afterwards Mr. Wu was sent for to pray with her, and she became so much better that she was able to be up and about her daily tasks; but no sooner did her family find that she was better than they lost their newly found faith and went back to the idols. We have heard nothing from them since. Having once gained an entrance into a home, it is worse to have the door closed in our faces than if we had never entered, for we know that their judgment will be greater. We can only pray that this family will come to realize their mistake as did the old gentleman about whom I am to tell you next.

After leaving the hut of the woman mentioned above we were asked to the home of an old gentleman who had once professed faith in Christ, but before he knew enough to be received into the Church he went back to idolatry. However, he had now been brought to his senses by a severe spell of illness and, as a result, wanted to do away with the objects of his faithlessness at once and forever, so he asked the Christians to come and rid him of them. These consisted of a little god of wealth in his beautifully carved and decorated little doll house of a temple, a kitchen god and a tablet to the old man's dead son. When we entered the house the dzai-dzeng, or god of wealth, was sitting in state, secure in his mansion, on the living room table, not dreaming that his reign was at an end. But when we came out, after an interview with the old man, in which we found his faith clear and steadfast, the little god, mansion and all, had disappeared. After some insistence from Mr. Wu and the old man, however, he reappeared from a bed closet, where the heathen sons had hidden him, hoping the storm would blow over. The dzai-dzeng in our possession, it was not much trouble to secure the kitchen god and the tablet, from a dusty shelf, high up in one corner of the room. Then began an idol procession in earnest, and a most triumphant one. Mr. Wu and I carried the temple between us, followed by the Bible women with the other things. On the road the back of his highness' palace fell out and the little gentleman and a number of his possessions fell in a most undignified heap in the middle of the street. Of course a crowd gathered and I said, "Yes, this is what you people worship." At last we reached the chapel with our burdens, when the pastor kindly presented me with the entire outfit. It is my purpose to send this, as it is, to Agnes Scott, to do good instead of harm, to help people to see the need of presenting the true God to the Chinese.

May I say here, before closing, that if you are interested in demon possession, read Dr. Nevius' "Demon Possession in China," and if you have any old Sunday-school cards or rolls or old picture post cards, the children at the North Gate would greatly appreciate them, to say nothing of their teacher. We usually have an attendance of about one hundred, so it keeps a body's nose to the grindstone, trying to supply rewards for catechism recitations.

FOREIGN MISSION STUDY CLASSES.

JNO. I. ARMSTRONG, Educational Secretary.

THE general subject of mission study this year on the foreign field is mission work in Africa.

The book recommended for classes composed exclusively of women is, "An African Trail," by Miss Jean Mackenzie, a missionary of the Northern Presbyterian Church in the Kamerun. This book is real literature and will be read with the keenest interest. The chapter headings are alluring. "The White Man in Africa," "The Bulu," "The Bulu and God," "The Ten Tyings," "The New Tribe," "The New Custom." Even a glance at these chapter headings makes one want to read the book.

Miss Mackenzie has also prepared the junior book under the title of "African Adventurers." The chapter headings of this book are also exceedingly attractive. "The Family of Akulu Mejo," "White Men and Their Adventures," "Assam Tells More About Livingstone," "An Adventure With the Dwarfs," "Adventures of Assam and Mejo," "The Return of the Adventurers."

"The Lure of Africa," by Cornelius H. Patton, of the American Board of Commissioners for Foreign Missions, is the general mission study book recommended for all mixed classes, especially for classes of young people. The chapter headings of this book are: "The Lure of Africa," "Strongholds of Mohammedanism," "Mohommedanism on the March," "Strongholds of Christianity," "Africa's Debit and Credit Account with Civilization," "The Heart of Paganism," "Africa the Laboratory of Christianity."

The usual "Helps" are available with all these books.

Every mission study class in our own Church should have our large map of Africa with the Belgian Congo territory clearly indicated and with the location of our own mission stations marked in red, and also the large chart about our Congo Mission. The map and chart were furnished to all Sunday-schools and no doubt are still to be found on the walls of the schools and will be available for the mission study class. Where they cannot now be found they will be supplied by the Foreign Mission Committee, Educational Department, without charge. It is hoped, however, that before any request for this map and chart

is sent to Nashville a careful investigation will be made to see whether they can be found in the Sunday-school. The general attitude of everybody now is a leaning toward the strictest economy and surely we ought to avoid all waste in our mission study literature.

The leader of a Southern Presbyterian Mission Study Class ought to have "In the Heart of Africa," by Rev. C. L. Crane, of our Congo Mission, and it would be well if the class could have access to this booklet. The leader should also have "Presbyterian Pioneers in Congo," by Rev. Wm. H. Sheppard, D. D., one of the pioneers. This is a book which has long been needed and looked forward to. It gives the story of the beginning of our mission work in the Congo in a most fascinating form. Mission study classes ought to have access to this book also for parallel reading. It is not adapted for use as a mission study textbook.

In addition to all these helps the Foreign Mission Committee, through its Educational Department, is supplying with every text-book a pamphlet giving four lessons about our Congo Mission under the following titles: I. "The History of Our Congo Mission;" II. "Native Customs and Religious Conditions in Our Congo Mission;" III. "The Methods of Missionary Work in Our Congo Mission;" IV. "The Needs and Opportunities in Our Congo Mission." These lessons were originally prepared for optional use in Sunday-school classes. The pamphlet contains besides the four lessons a great deal of interesting supplementary material. Acting on advice from members of the Advisory Committee of the Woman's Auxiliary, it was thought best to furnish this pamphlet as supplementary denominational matter for all study classes using any of these text-books. It was also thought that this pamphlet might be useful in some cases as a brief and simple course on our own mission work in Africa.

The map and chart and the pamphlet of four lessons are free on request. If those who ask for them are minded to send postage (4c for the map and chart, and 2c a copy for the pamphlet) it will be gratefully received. The prices of the other books are as follows: "An African Trail," 30c paper, 50c cloth; "African Adventurers," 30c paper, 50c cloth; "The Lure of Africa," 40c paper, 60c cloth; Helps for Leaders on "The Lure of Africa," "African Adventurers," and "An African Trail," 10c each; "In the Heart of Africa," 10c; "Presbyterian Pioneers in Congo," 35c paper, 50c cloth.

"IN THE HEART OF AFRICA."

JNO. I. ARMSTRONG, Educational Secretary.

THE first edition of this booklet, by Rev. C. L. Crane, of our Congo Mission, was exhausted in July. As the booklet was printed in March this rapid sale seemed to indicate that the booklet would have further usefulness and at the request of the Advisory Committee of the Woman's Auxiliary the Foreign Mission Committee has brought out another edition. The leader of every Mission Study Class that is studying Africa should have a copy and the class ought to have access to the booklet. 10c a copy, postpaid.

MISSIONARY EDUCATION IN THE FIRST PRESBYTERIAN SUNDAY-SCHOOL OF CALIFORNIA, MISSOURI.

JNO. I. ARMSTRONGG, Educational Secretary.

A LETTER has been received in our office describing some missionary educational work that has just been completed in the California, Missouri, Presbyterian Sunday-school, and I am passing on the account of this work which will be helpful and suggestive to others.

The California school is fortunate in having as the leader of its missionary education work Miss Eva M. Cavers, the secretary of literature of Lafayette Presbyterial. It is she who wrote me at my request about the work. The series of ten lessons on the Congo Mission closed on Sunday, September 2nd.

As an introduction to the series the Lapsley picture was unveiled in connection with a brief biography of Lapsley, and the memory text for the day was, "He that loseth his life for my sake shall find it." Matt. 10:39.

All the lessons were taught by Miss Cavers, who had a different group each Sunday. She used as her class room the ses-

sion room opening from the choir loft, making good use of the walls for maps, flags. pictures, etc., these being changed, of course, to fit the lessons.

The first lesson was for beginners. After prayer and song, "Jesus Bids Us Shine," the children were shown Mrs. Martin's "Peanut" and the "Two Little Natives" pictures. The story of the little babies thrown out to die was told, after which the African Acrostic was given by the children themselves. The children were then shown other pictures and Mr. McKee's story of the little boys hunting bugs for dinner was told.

The second lesson was for primary children. The memory text was, "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. After prayer and song, "Shine for Jesus," a dark map of Africa and a home-made Congo flag were shown. Mrs. Martin's Congo Alphabet was read alternately by the class and also the letter from Eula May Cleveland, in the August SURVEY, of 1915. This was followed by a blackboard talk on "What They Wear and Eat."

The third lesson was for junior boys. The memory text was, "They grope in the dark without light." Job 12:25. After prayer a map talk was given. The Missionary Map of the World was on the wall and boats and trains, etc., were on the table. The boys traced the route taken by Rev. and Mrs. J. W. Allen on their journey to the Congo, there being special interest from the fact that Mr. and Mrs. Allen are from Lafayette Presbytery. A red ribbon was pinned from point to point and the boys selected the proper transportation for each stage of the journey. From Pleasant Hill to New York a large train running east; from New York to London, a large ocean liner; from London to the mouth of the Congo, a smaller steamsnip; from the mouth of the Congo up to Matadi, a still smaller steamboat; from Matadi to Leopoldville, a little train; from Leopoldville to Luebo, our own Lapsley; and out from Luebo the hammock carriers. The boys were then shown a tiny model of a missionary lady in white dress and cork hat, sitting in a little crocheted hammock covered with mosquito netting, carried on a pole on the shoulders of two little black men in loin cloth and full skirt. The dolls were about two inches high and their feet were glued to a piece of card board so they would stand up. They were also shown pictures of an African chief and fighting knives, as found in the SURVEY for April, 1915, and there was a blackboard talk, "Where They Live and What They Do." "True Story of a Congo Boy, Disashi," was told.

The fourth lesson was for junior girls, the memory text for the day being, "He brought them out of darkness and the shadow of death." Ps. 107:14. After prayer the class were shown an African map and told why it is called the Dark Continent. They then had an object lesson, consisting of a model African mission station, containing missionaries' homes, boys' huts in the back yard, the church shed and hospital at Luebo. The houses were made of pasteboard with palm and thatched roofs, except the hospital, which was white with tiled roof made of corrugated board. In the yard or compound were trees and ferns; weeds and plants which resemble the native trees stuck in spools to produce this effect. Also an African lady in native dress, a large black doll dressed in strip of cloth, shells, beads, brass armlets, bracelets and anklets. The African lady was also shown in the dress that she wears after coming in contact with missionaries. This was followed by a blackboard talk on "What They Need."

"A Missionary Dollar and What It Can Do," was next given by the class, being adapted from the suggestion contained in the supplement to the four Congo lessons on page thirty. A large map of Africa on white parchment paper was used instead of the circle. The girls gave this exercise in the main school at a five minute talk on the next occasion following their lesson. At the close of this lesson period the Story of the Heart and Life of a Little African Girl That Was Sold for $2.40, was given.

The fifth lesson was for intermediate girls, the memory text for the day being "We wait for light, but we walk in darkness. Isa. 59:9. After prayer the girls were shown a pamphlet describing Kongo Kostumes and were then taught Lesson II of the four Congo Lessons, the subject being "Native Customs and Religious Conditions in the Congo Mission." This period was closed with the story "African School Children."

The sixth lesson was for teen age girls, the memory text for the day being, "Watchman, what of the night? The morning cometh." Isa. 21:11-12. After prayer, followed by the Acrostic "Africa," given on page 30 of the supplement of the bound lessons, the class studied Chapter IV, "Native and Missionary Life," as given in Mr. Crane's booklet, "In the Heart of Africa." The lesson closed with a story about a missionary's home and daily life, taken from "Mutoto," the life of Mrs. Morrison.

The seventh lesson was taught to teen age boys, the memory text being, "From beyond the rivers of Ethiopia my suppliants shall bring mine offering." Zeph. 3:10. After prayer the boys were told how this prophecy was fulfilled in the freewill offering at Lusambo, as found in the July SURVEY for 1917. The class was then taught the third of the four lessons on our Congo Mission, the subject being "The Methods of Missionary Work in Our Congo Mission,"

and the lesson period was closed with the story, "A Medicine Man's Theology."

The eighth lesson was for senior girls, the memory text for the day being, "O send out thy light and thy truth." Ps. 43:3. After prayer, selections from "In the Congo" were read by the class and the story of "A Central African's Marriage" was told. The class read also a letter from "Mutoto" on work among the girls and women.

The ninth lesson was to adult women, the memory text being, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16. After prayer the class studied Lesson IV in the Congo lessons, the subject being "The Needs and Opportunities of Our Congo Mission." They also used the leaflet, "Out-stations of Our Congo Mission," and Mr. McKee's story of the chief who came three times for a teacher was told, closing with the poem, "How Long Must We Wait?"

The tenth lesson was taught to the Men's Bible Class, the text for the day being, "In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid and they shall know that I am the Lord." Ezek. 30:9-26. After prayer Lesson I, "The History of Our Congo Mission," as given in the four lessons, was taught. The stories, "They That Watch for the Morning," and "Tithing at Mutoto," were told to the class, bringing out the idea of the genuine conversion of the Africans.

The period was closed with a public exercise in the main school, the memory text being, "A little child shall lead them." Isa. 11:6. A map talk was given, showing the location of Luebo. The story of Little Nzadi, who came to Luebo, was told, showing how the text was fulfilled in his life.

As indication of how these lessons were received by those who were taught the following comments may be given: "Miss Eva, when are you going to have us again?" "I wish we could come up here every Sunday." "I like this lots better than the other kind of lessons." "It was very interesting." "I have enjoyed the lesson very much." "If every Sunday-school had just such a course of lessons what a difference it would make in the missionary work of the Church."

Let me close with a quotation from Miss Cavers' letter as follows: "If it hadn't been for the four lessons and for the emphasis which our Foreign Mission Committee is placing on missionary education in Sunday-schools I should never have thought of giving this series, or been able to arrange this course; and I am thankful for this vision of service."

THE CHINESE AMBASSADOR'S TESTIMONY TO FOREIGN MISSIONS.

I HAVE outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose. Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves, beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with th people as members of the local community. Neither hardships nor difficulties deter them. In the last half century troubles sometimes arose between them and local people, but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries of the United States and the people from other lands. For this reason they have manifested their readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries." And he was thinking not merely of social benefits rendered. "As religious teachers," he added, "they have made the Christian faith known to millions of China who had not heard of its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

(From an address delivered in Chicago.)

FOREIGN MISSIONS AS A SOLDIER SEES THEM.

(A letter to Mr. Robert Holmes, author of "My Police Court Friends," printed in the "*Canadian Churchman.*)

LYING here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, writes a gallant soldier of Kitchener's Army a month before he died, I have been thinking.

You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random for want of something better to do one night, I was struck by the words of John 17:3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

I've found a Friend, oh, such a Friend,
He loved me e'er I knew Him;
He drew me with the cords of love
And thus He bound me to Him,
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine
For ever and for ever.

I realize now that this Friend cares for every savage of our race, even as he cares for me, and why should he not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of kings. That will never be my part. I do not complain. I am not worthy the high honour involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.—*Missionary Review.*

NO OPIUM AT HAICHOW.

DR. L. S. MORGAN.

IS opium grown in North Kiangsu? No, not now. But the British Government had to see for itself and really you can't blame the British, for there have been times when Chinese officialdom has deviated from the path of strict verity. This is known to be a fact not only by foreign governments but also some of our older missionaries have found it out!

So the opium inspector was sent. He is a British consul, not in this province, however. Further information is unnecessary to the purpose of this letter and, furthermore, might be embarrassing on one side or another, in view of certain events to be described below.

In this district are three Hsiens, of which Tunghai is the central one and Haichow the chief and most important city, from an official point of view. So it was that telegrams came from the Hsuchowfu Taotai, "Opium Inspector will arrive at Tonghai shortly. Treat him white," or something which means the same thing. One of the things considered necessary was two foreign dinners, one given by the Tonghai magistrate and one by the commissioner of military affairs. These dinners were prepared weeks in advance, that is the talkee talkee was done then. Mrs. Vinson's cook was to do the cooking. Provisions were sent for to Tsingtau. The Military Yamen, a foreign building, was fitted up for the inspector's use and for the ceremonial dinners. Several hundred dollars were spent in the preparations. Finally, all the local foreigners were invited to be on the reception committee. That meant Mr. Grafton, Mr. A. E. Fitzsimmons, the Standard Oil representative here, and your humble servant.

It was a Friday afternoon when the local magistrate sent a message, "Would the foreigners please come over, the inspector was about to arrive!" It was four miles to the reception hall. The only drizzle of the season big enough to lay the dust was falling. No chairs were available and we wouldn't have ridden in them anyway. Wheelbarrows were out of the question. We had to walk or go on motorcycles. To walk was too great an insult to good shoe leather and human muscles already wearied with a day's work. With the machines we could get there (at least we thought we could) but coming back would be impossible if the road got muddy. Mr. Fitzsimmons lives near the Yamen, so the four miles was up to the two of us only.

Well, we went on the machines, at least one of us did. Grafton was behind me. After traveling through mud and rain two miles I looked around but no Grafton was visible. I turned around and went back a mile, and found the lost "navigator" with his wheels full of nice, sticky mud and his magneto full of water. He saw me coming and with a despairing gesture of farewell, indicated that he was going home, which he did with a small boy for a motor!

My heavier machine with a better protected magneto and more power chugged on through the four miles of bad roads to the Yamen.

"Is everything ready?" I asked myself, and went on a tour of inspection over the house to see. Yes, everything was ready. Then the local magistrate called me into a private room, sent everybody else out and the following conversation ensued:

Magistrate, "Say, Doctor, did you not say that you had neither seen nor heard of any opium being planted in this district?"

Reply, "It is true that I have neither seen nor heard of any opium being planted in this district this year."

Magistrate, "Well, I wish you would explain this to the inspector when he comes, won't you?"

Reply, "Sure, I'll tell him I have seen nothing. That will be true for a fact."

Magistrate, "Well, did you hear of that opium that was found down in Ching Ho Hsien the other day? Explain to the inspector, won't you, that we here hold no jurisdiction over that district, that we cannot be held responsible for what happens down there?"

Reply, "No, I had not heard of it. But I'll do all the explaining you want me to. What else?"

Magistrate, "Oh, nothing else just now. Oh, by the way, did Mr. So and So tell you that I want to make another contribution to your hospital? I think you are doing fine work there, helping our Chinese people and I want you to keep it up."

Reply, "Yes, I heard that from Mr. So and So. Thank you. We need contributions and will be glad to receive all you feel you can spare. Here comes the inspector with his train. Let us go to meet him."

(Query, if somebody wants to pay you for telling the truth why stand in his way? And does it pay to be nice to Magistrate Doan when he wants to be nice to the opium inspector?)

The inspector came with his secretaries and assistants and helpers. They were all

in foreign chairs. It was a wet, cold afternoon. There were introductions and much exchange of cards, etc., and we all drank coffee together. No, nothing stronger, at least not then!

I excused myself from attendance at the dinner to be held later that night, got the inspector's consent to come to my home for tiffin the next day and rode back home.

At tiffin time the next day the inspector was on hand. He looked a bit sad. He struggled to be pleasant and sat with us at the table. No, he thought best not to eat anything. Had a cold. Later, in the doctor's office "a little something to settle the stomach. Seems to be a cold or something!" Ah, yes, or "something."—*Bi-Monthly Bulletin.*

A CHINESE HOME.

AROUND a Chinese home is a high wall of stone, brick, mud, or cement. The gate opens right on the street. Entering the gate, we find another wall, which is probably one side of the house, for the front door must not be directly opposite the gate. In one side of the gate is a small room where the gateman stays. Just beside the front door of the house is the kitchen, with a queer built-in cement stove, in which they burn straw, weeds, etc., and small sticks. The cooking vessels sit in holes on top of this queer stove. The halls that lead from room to room are not straight. The Chinese have an idea that the spirits fly only in straight lines, and the crooked way is to fool the evil spirits. The windows are small and let in little light or air. The floors are stone and often rough, and usually they are very damp. The best rooms are at the back of the house. The rooms open out upon courts and here is the one place for fresh air and sunlight. Often these courts are very small. Sometimes the house is protected by roof gods, small, queer figures that are set on the roof to guard the place. These figures may have guns. In one of the cities the god has a cannon which points to the foreigners' house nearby.

If the family is poor, the house is small and most unattractive. If it is wealthy, there may be many rooms and a number of courts, some of them with growing flowers, fish ponds, or fountains. Much of the work—such as weaving, making shoes, clothing, embroidery, hats, etc.—is done in the dark, damp rooms of these homes. There is little furniture in these houses—wooden stools for chairs, wooden tables, and hard wooden beds with curtains hanging all around them.

THE WHOLE WORLD OR FAILURE.

THE *LONDON TIMES* has recently said editorially: "The Church cannot do its work piece-meal: it cannot finish its task in Europe and then begin in Asia." What a fine interpretation of the spirit of Christianity! Was it not the Christ who said, when it seemed as though his teaching would have a hard time in even permeating the religious thinking of Palestine, "*The field is the world*"? Christianity cannot stop short of his mark. The Church that does not accept Christ's census is not Christian in its program or spirit.

Now that a world war is on some people talk of curtailment in the work of the kingdom. This would be like limiting the strength of the fire department when the city is on fire. The hour has come for the Church to adapt itself calmly and heroically to the divine program. If the Church sleeps when the world is aflame, what power will bring order out of chaos? While bitterness grows apace between the nations shall the Church surrender its place as peacemaker for the races?

The hour for the kingdom has come and God will expect great plans, great sacrifices, and great service. If we take less than the world into our praying and doing our religion has failed.

"I fully appreciate the value of the MISSIONARY SURVEY," writes Mrs. J. P. Russell, of Honey Grove, Texas, "and I do not like to miss a copy, as I have been a subscriber for many years."

SACRIFICIAL SERVICE.

ROBT. E. SPEER.

IN a little spot near the wall of Mukden, that old capital of China away up in Manchuria, is a grave, and nearby a tablet placed on the wall of the new medical school and hospital. Two years ago I stood in front of that tablet to the memory of young Arthur Jackson, who led his school at Liverpool, and who was one of the best-known athletes and scholars of his day in Cambridge University. He went out in the fall of 1910 as a medical missionary to Manchuria. A month later the bubonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been carried in them. Before the Chinese government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, went down to the railroad station at Mukden to erect a barrier between that on-coming pestilence and the helpless masses of Chinese behlnd him. Day after day, clothed in oilskin boots and a long white robe, with a bag over his head, breathing through a sponge, he went about his work segregating the diseased and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christ-like life had come to its close. They carried him around the walls by night and buried him outside the gates. Two days afterwards, in the British Consulate, they held their little memorial service. The old Chinese viceroy made a speech. He never had known of anything like this, and had never seen a man lay down his life in sacrificial love. All this was the revelation of a new principle of life and character. He said:

> "We have shown ourselves unworthy of the great trust laid upon us by our emperor. We have allowed a dire pestilence to overrun the sacred capital. His Majesty the king of Great Britain shows sympathy with every country that calamity overtakes, and his subject, Doctor Jackson, moved by his sovereign spirit, with the heart of the Saviour who gave his life to deliver the world, responded nobly, and we asked him to help our country in its need. He went forth to help us in our fight daily. Where the pestilence lay thickest, amidst the groans of the dying, he struggled to cure the stricken and to find medicine to stay the evil. Worn by his efforts, the pestilence seized him, and took him from us long before his time. Our sorrow is beyond all measure; our grief too deep for words. Doctor Jackson"—I am still quoting the old Chinese—"was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge, religious comfort, and other blessings on the eastern people. In the pursuit of his ideal, he was cut down. The mission has lost a recruit of great promise; the Chinese government, a man who gave his life in his desire to help them. O Spirit of Doctor Jackson, we pray thee intercede for the twenty million people of Manchuria and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave; now you are an exalted spirit. O noble spirit who sacrificed your life, please help us still and look down in kindness upon us all."

Remembering the men like him, the thousands and thousands of them, scattered up and down the non-Christian lands amid pestilence that will not postpone itself until the war is done, amid sin and moral and spiritual needs that are present and insistent realities, we plead with Christian men and women to make of their lives a new consecration, and to resolve, in the face of the new conditions that we confront today, upon a larger and fuller measure of obedience. Our fathers, in darker days than these, did not feel justified in demitting their missionary responsibilities. In the darkest days of the Civil War they maintained and enlarged their undertaking. Our own board testified in the fourth year of the war that it had never withdrawn a single missionary or shut up a single station or withheld, for financial reasons, a single man or woman. The Scotch, Canadian and English churches are not surrendering today. The Methodist Church in Canada had the largest missionary income in its history last year, and the English Wesleyan and London Missionary Societies in Great

Britain the same. Shall we, with vastly more wealth than they, not do our full duty? If there ever was an hour when this cause was needed, it is needed now. This is no day to surrender any international bond, any instrumentality of Christianity that overlaps racial division and bridges the chasms that separate the peoples of mankind. This is the day for us with every last sacrifice we can make to maintain and expand our activities to make Christ known to the whole world. We have been singing again and again up and down this land those words of Julia Ward Howe:

"He hath sounded forth the trumpet that
shall never call retreat";
"He is sifting out the hearts of men before
His judgment seat."

How is he sifting them out? By watching whether or not they, in this day, follow the call that sounds no retreat. The Church is not now, if ever, warranted in huddling in upon herself, in drawing back from her most distant and complete devotion. Now of all days we are called to the ends of the world.

FOUR MISSIONARY GENERATIONS.

SOMETHING UNIQUE IN THE MISSIONARY LIFE OF JAPAN.

IN THE center is Dr. James M. Ballagh, of the Dutch Reformed Board. He has served the cause of Christianity in Japan for nearly sixty years, and is the senior missionary in that country, if not the foreigner of longest residence. Still surprisingly strong, he finds great delight in going off on country trips for weeks at a time.

At the left sits Dr. Ballagh's daughter, Mrs. McAlpine, mother of seven girls and a boy, who is doing heavy work beside her husband in the Southern Presbyterian School, at Nagoya, Japan.

On the right, is Mrs. Robert S. Spencer, a daughter of Dr. and Mrs. McAlpine, who, with her husband, is a Methodist missionary at Karuizawa, Japan.

As for that baby, though born in America, she is thriving and happy in the Japanese climate. If she doesn't become a missionary, there is nothing in heredity. Her paternal grandparents are Dr. and Mrs. David S. Spencer, of the Methodist Episcopal Mission Board. Her relatives of two generations (not including her parents) and in three families, have spent almost 300 years in missionary work in Japan.

Four missionary generations. Dr. Ballagh, his daughter, Mrs. McAlpine, her daughter, Mrs. R. S. Spencer, and Baby Spencer, a "composite" missionary in the making.

This message of encouragement comes from Miss L. V. Shaw, of Paducah, Ky.: "The MISSIONARY SURVEY is certainly one of the very best missionary periodicals. It has been a source of pleasure to secure subscribers for it."

LETTER FROM REV. GASTON BOYLE.

My Dear Dr. Chester:

I HAVE been remiss in not writing you since our arrival in Brazil. But I have been so busy with many things that I found piled up to be done that I have left undone many things that are crying out for attention. But I hope that the boat company notified Mr. Willis of our safe arrival. We landed in Rio on June 30th, after an absolutely uneventful voyage. The Lord was with us, not only in preserving us from all danger, but in keeping our spirits calm. No one on board seemed aware that we were traveling on the sea at such a time as this. Due to the fact that our boat was very heavily loaded, and that we seemed to go far out to sea, out of the usual track, we arrived in Rio three days late, but that was about the only effect the war had on our trip. "He holdeth the waters in the hollows of his hand."

You will remember that before our leaving the United States our Mission decided that I was to go to Itapetininga to substitute Mr. Daffin, who had to leave there on account of his health. But when we arrived here we found our work in such a state of prosperity and encouragement that we decided that it would be unwise to leave it without a worker, and as we were not able to find anyone to come here now, Mission has decided that I stay here until the end of the year. I am to visit the Itapetininga field and get others to go there as often as possible in the meantime. The crying need of our Mission now is for more men, more men.

I find that in Atibaia, one of the towns where I work, the Romanists have been praying that I and my family meet a submarine and go to the bottom of the sea. Here in Braganca we have in our house a young man who was a short time ago turned out of his home by his father on account of his conversion, and was taken in by the young man who was substituting me here. He has been doing good work in evangelizing his friends and acquaintances, and I'm going to let him try his hand as colporter. He seems to want to study for the ministry.

I was extremely gratified in seeing among the churches at home this time much more interest in our South American work than there was ten years ago, and we all know that you personally always have our field at heart. I hope you will not let up in your efforts to get us more men, and that as soon as possible.

Braganca, Brazil, August 16.

PERSONALIA.

Sailings of Missionaries.

FROM Vancouver by "Empress of Japan," on October 11th: Rev. and Mrs. W. B. McIlwaine, Rev. and Mrs. A. P. Hassell, Rev. and Mrs. C. Darby Fulton, for Japan; Rev. and Mrs. L. O. McCutchen, Dr. and Mrs. James McLean Rogers, for Korea; Mrs. M. B. Grier by "Empress of Asia," October 25th, for China; for Cuba during September and October: Rev. and Mrs. R. L. Wharton, Rev. and Mrs. J. T. Hall, Miss Janie Patterson, Miss Margaret M. Davis, Miss M. Emelyn Craig, Rev. and Mrs. Jas. O. Shelby, Miss Edith McC. Houston.

Of this list Miss Davis, Dr. and Mrs. Rogers and Rev. and Mrs. Fulton are new missionaries going out for the first time. Mr. Shelby is loaned to the Cuba Mission for only one year, while we are waiting for matters to become sufficiently quiet in Southern Mexico to make it feasible to open up our new work in that field.

AT ITS September meeting the Executive Committee was favored with a visit from Revs. Eugene Bell and Rev. L. O. McCutchen, of our Korean Mission. Mr. Bell, we regret to say, is at home on sick leave. Mr. McCutchen expects to return to the field in the near future. Dr. Patterson of the Korean Mission, was also in Nashville for a brief visit recently. He has returned to Wooster, Ohio, but expects to spend the winter somewhere in the South, probably in Florida. Miss Julia Martin, of the Korean Mission, has recently arrived at her home in St. Joseph, Mo., where she may be addressed until further notice. Rev. J. V. N. Talmage, of the same mission, has just arrived and is visiting relatives in East Orange, N. J. Later in the fall he will probably go to his home in New Orleans. Mr. and Mrs. W. A. Venable, of the same mission, have just arrived and have gone to the Presbyterian Hospital in Chicago, where

Rev. and Mrs. C. Darby Fulton.

Dr. and Mrs. James McLean Rogers.

Miss Margaret Davis.

Mrs. Venable will remain for the present under treatment.

Rev. and Mrs. F. A. Brown, Dr. and Mrs. J. W. Bradley, and Miss Nellie Sprunt, of the N. K. China Mission, and Rev. and Mrs. H. Maxcy Smith and Miss Mildred Watkins, of the Mid-China Mission, were all at Montreat and helped us in the Missionary Conference there in August. Their permanent home addresses will be published in THE SURVEY as soon as they are ascertained. Rev. and Mrs. C. F. Hancock, of the N. K. Mission, are at home in Austin, Texas. We regret that they were unable to be with us at Montreat. Mrs. Jas. B. Woods, of the North Kiangsu Mission, is visiting her father in Richmond, Va., where she will probably be joined later in the fall by Dr. Woods, who has not yet arrived on his furlough. Miss Emma Boardman, of the Mid-China Mission, arrived at her home in Greensboro, Ala., on September 3rd, and this will be her permanent home address. Mr. and Mrs. Andrew Allison, of this Mission, arrived early in August. They will probably spend the winter in New Orleans, where Mr. Allison expects to take a course of study at the Tulane University in further preparation for his educational work.

THE submarines have evidently intercepted some of our African mail. One letter that found its way through brings the information that Miss Grace Miller, who went out a little more than a year ago as a trained nurse to Africa, was married to Rev. Sexton N. Edhegard. Some other letter which must have been written giving the date and circumstances of the event has not yet found its way through.

Mr. Edhegard is one of several Scandinavian missionaries who have gone out to the Congo and are being supported by their home societies, but who have been working in connection with our mission while waiting for things to quiet down so that they can regularly organize the work which they expect to undertake under the direction of their own society. Their presence on the field was a great help to our mission during the time that so many of our own missionaries were being detained at home on account of the prevailing conditions of travel, and we hope that this copy of THE SURVEY will in due time come into their hands and convey to them the assurance of our gratitude and appreciation of the services they have rendered.

Rev. and Mrs. L. B. Tate are now at Mexico, Mo. Their plans for the winter are still somewhat uncertain. Neither of them have been very well and it may be necessary for them both to go to Florida for the winter. Later on they hope to be ready for work among the churches, but for the present both of them are very much in need of a season of quiet and rest.

Dr. and Mrs. W. H. Venable, of Kashing, China, arrived in this country on August 13th and went immediately to Pittsfield, Mass., where they will remain for a time, visiting a sister of Mrs. Venable's, who lives at that place.

We regret to learn that Dr. Venable had to undergo a surgical operation before he left China and that it will be necessary for him to have absolute rest for several months before undertaking any work in the churches. Information will be given from time to time through the Church papers as to their movements. Meanwhile, we trust that they will find in the climate and sanitary conditions of this country what they need for their rapid restoration to health and strength.

On July 19th, Rev. and Mrs. C. L. Crane were made very glad by the arrival in their home, at Luebo, Africa, of a dear little daughter, Harriet Louise. The natives always extend a hearty welcome to these precious little ones, and thank the parents for them.

DEATH OF REV. T. E. WILSON.

Rev. Thos. Edwin Wilson, of our Korean Mission, died at Hope, Ark., on September 17th. Mr. Wilson went to Korea in 1915 and was assigned to Kwangju Station, where his brother, Dr. R. M. Wilson, is engaged in medical missionary work in charge of the Ellen Lavine Graham Hospital. With his fine intellectual gifts and splendid physique, Mr. Wilson gave promise of a more than ordinarily useful and successful missionary career. But just as he was becoming sufficiently familiar with the language to enter into the work he was stricken with a fatal disease. He went first to the Severance Hospital at Seoul, but as the physicians there could give him no encouragement as to a hope of recovery, the mission decided that it would be best to send him home.

Before he was taken sick Mr. Wilson had become engaged to Miss Georgia Crane, a teacher in a school of the Northern Presbyterian Mission at Pyeng Yang, and sister of our Rev. Chas. L. Crane, of the African Mission. In order that she might care for him in his last illness, they were married on May 12th, while he was in the hospital, and came home together, arriving early in July. They went first to visit the Mayo Brothers in Rochester, and then went to Mr. Wilson's home in Columbus, Ark. After a short visit there they went to a hospital at Hope, Ark., where they were when the end came on September 17th.

To the young wife thus left desolate, and to the family and friends, and to the Korean Mission who are thus sorely bereaved, we extend our heartfelt sympathy. We are sure it was because God had some higher and more important work for His young servant in a higher sphere of service that he was called away from the career of usefulness which seemed to be just opening before him in Korea.

Rev. T. E. Wilson.

DO YOU KNOW?

1. Why Brazil is important as a mission field?
2. When Presbyterian missions were begun in Brazil?
3. What circumstances might lead to a closer fellowship in the two branches of the Presbyterian Church in Brazil?
4. What the Girls' School in Pernambuco especially needs?
5. Why China has welcomed missionaries from the United States with open arms?
6. What influence John 17:3 had on a British soldier?
7. How the work of evangelizing in Africa is carried on?
8. What circumstance led to the destroying of all the idols in an African village?
9. Some interesting facts about some of the workers in Africa?
10. What itinerating in the Congo means?
11. Where the work in four churches is carried on by volunteer teachers who receive no pay?

SENIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1917.

Arranged by Miss Margaret McNeilly.

Hymn—"Count your blessings."
Scripture Reading—Psalm 111.
Prayer of thanksgiving.
Minutes.
Roll Call—Answer with a verse of Scripture of THANKSGIVING.
Business.
Offering.
Solo—Selected.
Reading—The Rope Holders.
Hymn—"Throw out the life line."
Topical—The Religious Appeal of the South American Women—Social Conditions in Brazil; Religious Conditions in Brazil; Our Own Work in Brazil.
Prayer.
Hymn—"Revive us again."
Close with the 96 Psalm in concert.

SUGGESTIONS.

Make this meeting a Thanksgiving meeting.

Let some member point out reasons for thanksgiving, and special blessings, then let prayer of praise be offered for these.

Use the Monthly Topic of the current issue of "The Survey" and also the Annual Report for news of "Our Own Work in Brazil."

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation:

September	1917	1916
Churches	$ 12,033.81	$ 14,734.87
Churches—Brazil		6.66
Sunday-schools	439.65	480.60
Sunday-schools—Japan		10.00
Sunday-schools—Brazil	9.91	505.26
Sunday-schools—Africa	770.68	
Societies	4,780.09	3,454.89
Societies—Brazil		8.00
Societies—Africa	2.00	
Societies—Stixrud	151.01	
Miscellaneous donations	3,523.40	1,678.83
Miscellaneous donations—Stixrud	2.50	
	$ 21,713,05	$ 20,879.11
Legacies	125.00	
	$ 21,838.05	$ 20,879.11
For six months, April 1 to September 30, 1917:		
Churches	$101,274.62	$ 96,353.43
Churches—Japan		4.00
Churches—Brazil		93.73
Churches—Africa	27.65	
Sunday-schools	4,151.65	3,390.94
Sunday-schools—Japan		143.01
Sunday-schools—Brazil	205.88	9,161.76
Sunday-schools—Africa	10,605.66	
Sunday-schools—Stixrud	5.00	
Societies	27,953.50	23,279.18
Societies—Japan		30.00
Societies—Brazil	5.00	100.95
Societies—Stixrud	1,032.20	
Societies—Africa	140.25	
Miscellaneous donations	15,758.22	10,567.99
Miscellaneous donations—Brazil		19.11
Miscellaneous donations—Africa	53.50	
Miscellaneous donations—Stixrud	29.60	
	$161,242.73	$143,144.10
Legacies	2,375.99	5,498.59
	$163,618.72	$148,642.69
Initial appropriation for year ending March 31, 1918		$520,370.22
Net additional appropriation to September 30, 1917		48,450.07
		$568,820.29
Deficit March 31, 1917		73,425.92
Amount needed for year (at this date)		$642,246.21

Amount needed for each month, $52,500.00.

The amount received for objects outside the budget, $13,468.25.

EDWIN F. WILLIS,
Treasurer.

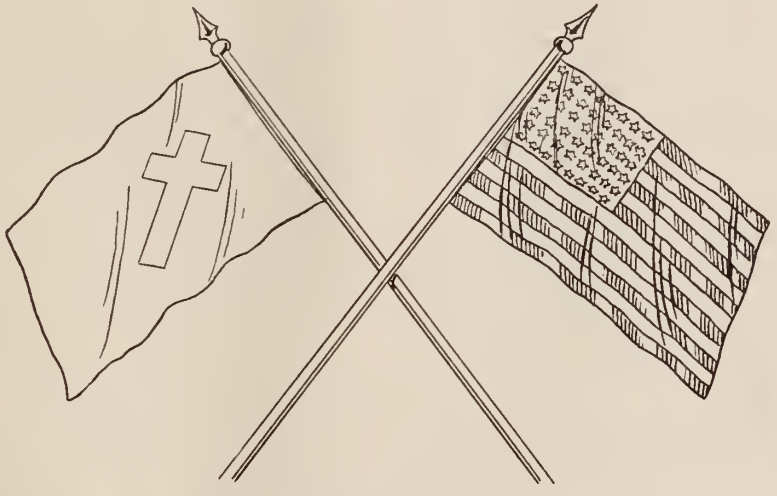
Nashville, Tenn., October 2, 1917.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH IN THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

"That in all things He might have the Pre-eminence."

"Under Two Flags"



"For God and My Country"

HOME MISSION WEEK

November 18-25, 1917

THE SECOND ANNUAL CONFERENCE OF NEGRO WOMEN AT TUSCALOOSA, ALA.

WHAT could it be! It was not a limousine, neither was it an auto truck, that strange looking conveyance proudly drawn up beside the railroad platform at Tuscaloosa on the morning of September first! No, it must be an old time "omnibus" of rotund shape and capacious interior! Yet, the man sitting proudly on the front seat undoubtedly held a steering wheel in his grasp! Inquiry elicited the exciting information that it was a home-made "jitney" evolved from the running gear of an antiquated Ford and some perfectly good poplar lumber, for the purpose of conveying delegates to and from the Conference of Negro Women at Stillman Institute. And nobly did it accomplish its ob ject, failing but once to meet the constant and taxing demands upon it and surely lifting its ingenious owner into a state of undreamed of affluence.

Stillman Institute was spick and span, showing everywhere the untiring work of the noble women of Salem church, who, this year, as last, gave of money, time and physical labor to prepare for the coming of the conference, the greatest event of the year to the colored people of Tuscaloosa.

Saturday night was the "get acquainted" social, extended to the visitors by these same women of Salem church, and though the pouring rain prevented many of the hostesses from attending, the delegates at Stillman had a pleasant evening.

The inspiring opening sermon was preached Sunday morning at Salem church by Rev. N. W. Kuykendall, who is laboring so unselfishly and successfully as superintendent of Stillman Institute.

Rev. John Little, head of our Colored Mission at Louisville, brought a splendid message at night.

The vesper service, held at sunset on the lawn, under the magnificent trees, was led by Mrs. W. E. Hinds, of Auburn, Ala., who spoke a thrilling message to all who heard her.

Monday morning the study work of the conference began and continued each morning for the week. Among the subjects considered were Bible Study, Home Making, Training of Children, Conservation of Food, Plans for Community Work, and other kindred and practical subjects.

Among the speakers, Mrs. John Little gave unstintedly of her rich fund of experience and study in bringing practical messages which delighted and inspired her hearers, who, like Oliver Twist, could not be satisfied, but continually cried for "more."

Mrs. Hattie Huckabee, a Hampton graduate, who is employed by Alabama as a State worker among her own people, gave valuable and interesting demonstrations on food conservation as well as a sensible and helpful talk on "Amusements."

Bible Studies were given by Mrs. J. W. Bruce, Mrs. J. E. West and Rev. C. M. Boyd.

A series of studies on some worth-while achievement of negroes was given under "Negro Immortals," by Mrs. Winsborough, believing that a wholesome and sane pride is the necessary basis for any permanent race advancement.

These conference periods extended from 9 o'clock to 1 each morning and during the week one hundred and thirty-five colored women registered attendance. The largest number, of course, were from Tuscaloosa, yet there were eight States and twenty-nine towns represented in the delegation. It would have been humorous were it not pathetic to see the eagerness with which they hung upon the words of the speakers.

Note books were used only rarely to jot down occasional sentences during the talks, for all outlines were left on the blackboard during the afternoon when they were carefully copied by the delegates so that every minute of the morning could be spent in listening. Bright faces, eager eyes, earnest questions all indicated the soul and mind hunger of these responsive sisters of ours.

The delegates were far above the average in intelligence and were of five different religious denominations. One delegate, the supervisor of the colored public schools in her county said: "It is costing me $2.00 per day to hire a substitute while I am here but I'd gladly pay twice that amount for what I am learning."

One woman brought two children with her, one aged about seven months and the other four years. They were cared for during the day by the "Day Nursery" on the grounds. The baby served splendidly as an object lesson on "How to properly wash a baby," given by the nurse to the conference to the great scandal of the four-year old brother who whispered in agitation to his mother. "Look, mother, she's taking off all our baby's clothes before these people."

Two new departments were added to the conference this year, as object lessons as well as desirable features, the "Day Nursery" and the "Playground," both under the care of trained leaders.

The nursery was of necessity housed in a tent erected for the purpose, with sleep-

The Second Annual Conference of Negro Women, Stillman Institute, Tuscaloosa, Ala., September 1-10, 1917.

ing room in the nearby garage. There the babies and small children of those in attendance on the conference were cared for according to modern rules of sanitation and hygiene and made happy and comfortable.

The playground was a revelation to the children of Tuscaloosa. Each afternoon at four the children came in crowds, in swarms, clean, neatly dressed and bubbling over with the joy of living. And how they did play! Well behaved, obedient, they responded to every suggestion of the leader with happy alacrity. After an hour and a half of romping, happy play, they sat upon the grass to rest before going home and listened to the thrilling, hair-raising story of Red Riding Hood, the Three Bears or Jack and the Bean Stalk.

The last Saturday afternoon when a play festival was given, more than one hundred children were brought to the grounds by the faithful "jitney," engaged for this purpose by the conference. At the close of the festival lemonade and cookies were served to all by the women of Salem church.

The night meetings were held in Salem church in Tuscaloosa, about a mile distant from Stillman.

Addresses were given here by Rev. W. A. Young, the Assembly's colored evangelist; Rev. L. A. DeYampert, of Luebo, Africa, and Rev. W. H. Sheppard, formerly of Luebo, Africa, but now of Louisville.

One night was "Woman's Night," when Mrs. Sheppard told of the vacation Bible school of Louisville, Ky.; Mrs. Huckabee, Miss Minnie Johnston of the Playground, and Miss Beatrice Baker, of the nursery. Each told briefly of their work and Mrs. John Little gave a talk to mothers.

One Friday night Mr. James L. Sibley, commissioner of rural education for Alabama, and Mr. Jackson Davis, holding the same position in the State of Virginia, addressed the conference most helpfuliy on the problem of the negro school. Both of these gentlemen have done outstanding work for the betterment of the negro educationally and spoke from a wide experience and deep interest in the subject. Dr. Graham, professor of biology in the University of Alabama, gave a most interesting lecture on "Sanitation."

Sunday afternoon the closing service of the conference was held out of doors on the beautiful lawn of Stillman Institute.

The largest crowd ever assembled at the school gathered to hear the address by Dr. Sheppard. The beautiful surroundings; the eager hundreds of people seated on the lawn; the inspiring words of the speaker, who has been signally honored in being made a member of the Royal Geographical Society of England, who has worked for two decades in Africa, and who is now doing splendid work in the homeland; the presence of Mr. Hutchison, dean of Stillman Institute, who is devoting his life to that work; the group of other white friends present; the wonderful singing of the choir of fifty voices under the masterly leadership of Prof. Barnes; all these combined to make a fitting climax to a week of wonderful privilege both to leaders and pupils. God's blessing is resting upon the Conference for Negro Women, and who can guess what the results may be. One delegate writes: "I am trying each day of my life to put in practice some of the lessons learned at the conference."

To the women of the Southern Presbyterian Church is given a rare opportunity for service in lending a helping hand to these needy neighbors of ours.

H. P. W.

THE YOUNG PEOPLE'S WORK OF THE WOMAN'S AUXILIARY.

THE following report of the Committee on Young People's Work to the Woman's Advisory Committee in session at Montreat last July, expresses clearly and concisely the advance step which was taken in regard to our Young People's Work at that time.

It is hoped that every Synodical and Presbyterial officer, as well as each local society officer, will carefully read this report and consider how this plan applies to the advancement of work among young people in her particular organization.

This is the time of all times for us to throw the energy of our Auxiliary into progressive, constructive work for girls and young women. Attractive Home and Foreign Mission programs are prepared by the Auxiliary and will be sent to any one for a small cost. A Manual and Constitution is also prepared for each step in the organization.

Let us fall in line at once and begin a forward march in this important department of our work.

"OUR BRIDAL PARTY."

Mr. and Mrs. Charles Frank, of Government Reserve, Hot Springs, N. C., who were married by Rev. W. J. McMillan, D. D., of Baltimore, Md., in the "Winsborough Building," at Montreat, August 4th, 1917.

REPORT OF COMMITTEE ON YOUNG PEOPLE'S WORK.

In response to the overtures of the following Presbyterials: Norfolk, Asheville, Cherokee and Atlanta, as well as the entire membership of the Woman's Advisory Committee that the Missionary organization for girls and young women be restored to the Woman's Auxiliary, the Supervisory Committee returned the following recommendations:

July 7, 1917.

Resolution adopted by the Supervisory Committee of the Woman's Auxiliary:

In the judgment of Supervisory Committee it is wise for the Woman's Auxiliary, while it promotes to the utmost the development of Missionary Education in the Sunday-schools and in the Christian Endeavor Societies, also to continue to promote the organization of Missionary Societies among our young people wherever circumstances indicate the need of them, but in such a way as not to duplicate effort or to conflict with the activities of the organized classes of the Sunday-school, Christian Endeavor Societies, or existing young people's societies which are doing effective work.

R. E. MAGILL,
Recording Secretary, Supervisory Committee.

Your Committee on Young People's Work, realizing that the relation of the societies to the Auxiliary has been for some time in an unsettled condition, and

Whereas, we realize that for this reason it has not been aggressively pushed for more than a year, and

Whereas, we realize that our women are asking to know where they stand, we, the Woman's Advisory Committee, cordially accept the action of the Supervisory Committee and we would further recommend

First, that we do not report the membership or gifts of the Christian Endeavor, or the Organized Bible Class, but that we use every endeavor to promote their efficiency, educationally and spiritually; and that we welcome their representatives as visitors to the annual meeting of the Presbyterial Auxiliaries.

Second, that the secretary of Young People's Work in local societies, Presbyterials and Synodicals set diligently to work upon the task of furnishing adequate organizations for the missionary education of our girls and young women.

Third, that their organizations be formed in accordance with constitutions formulated by the Woman's Auxiliary.

Fourth, that these organizations be known as follows, Junior Auxiliary for children under twelve years of age, Girl's Auxiliary for girls from twelve to eighteen, Young Woman's Auxiliary for young women, ages eighteen to twenty-five.

Fifth, we further recommend that the Missionary Societies of girls and young women already in existence in the Church under various names adopt the above titles for the sake of uniformity.

Sixth, that when the average age of the members of Young Woman's Auxiliaries becomes twenty-one, it shall be automatically reported as a Woman's Auxiliary, and that when the average age of the Girl's Auxiliary become eighteen, it be reported as a Young Woman's Auxiliary, that when the average age of the Junior Auxiliary becomes twelve, it shall be reported as a Girls' Auxiliary.

Seventh, that each Presbyterial follow the plan best suited to its needs in collecting a contingent fee from Young People's Auxiliaries.

Eighth, that the Young People's Auxiliaries have a specially prepared report blank which shall set forth the educational, spiritual and financial work of the Auxiliaries. Such reports to be collected by the Presbyterial, and presented at the annual meeting; but not combined with the statistics of the Woman's Auxiliaries.

Ninth, that opportunities be given for training of leaders of Young People's Auxiliaries at our annual meeting, and that this be separated from the regular meeting for delegates for Young People's Auxiliaries.

Tenth, we recommend to the leaders of Young People's Auxiliaries the organization of Junior Mission Study Classes, the use of the programs furnished by the Auxiliary office, and the study of the MISSIONARY SURVEY.

Eleventh, we recommend that a Standard of Excellence be prepared for the Young People's Auxiliaries.

Twelfth, in organizing Y. P. Auxiliaries, we recommend:

1. The Missionary Education Program include instructions in all the Causes of the Church.

2. It shall include Bible study, and the development in Prayer Life be especially emphasized.

3. That the social life of the society be wisely directed.

4. That the members be enlisted in every way possible in social and community service.

Respectfully submitted,

MRS. ARCHIBALD DAVIS, *Chairman*,
MRS. G. T. RALLS,
MRS. WALTER MCCOY.

SPECIAL SALE.

Year Books for 30c. per dozen.

Literature for carrying out the program for the next six months, 50c.

Why worry about programs for your society or why have dull and uninteresting meetings when for a few cents you can have splendid meetings and up-to-date information every month? Climb out of the ruts! Try the Year Book for the next six months.

TAKE NOTICE!

1. The Minutes of the Woman's Advisory Committee meeting for 1917 are ready and will be sent to any one sending 2c for postage.

2. New Helps now ready. Constitution for Woman's Auxiliary in local church. We have waited several years to formulate this Constitution until we could be sure of presenting the very best general outline. It is now ready for you to adopt and adapt to your local needs. 3c each.

3. Manual and Constitution for Young People's Auxiliaries. This leaflet presents the new plans for the young people's work of the Woman's Auxiliary. 5c. each.

Attractive programs for young people on all of our Home and Foreign Mission departments will be ready October 15th. Send for them.

(At Montreat early in July, I gave to someone the manuscript of a play, entitled "The Four Square Work," by Mrs. E. C. Murray, with the request that they read it and return it to me. Will this person kindly send it to me at once?)

MRS. W. C. WINSBOROUGH.
Peachtree and 10th Sts., Atlanta, Ga.

THE SERVANT IN THE HOUSE.

HELEN CHAPPELL WHITE.

"ARE you very busy, 'Liza?" The eighteen-year-old daughter of the house stuck her bright head in at the kitchen door inquiringly.

"Yes'm, pretty busy," said 'Liza soberly. It seemed to her that all the "extras"—and there were a great many in this family—were apt to pile up on ironing day. Her brown face and liquid brown eyes looked very tired, and even the lines of her slender back bowed over the board seemed weary.

"Can't you find time to press a few of these things for me? I would do it, only I'm reading. I want these silk stockings washed and this dress pressed for the party tonight. You'll have to do them before supper. Then this waist and skirt are a sight, and I wish you'd sponge and press them before you leave tonight. Some of us are going on an early morning tramp tomorrow, and I want to wear them. You won't mind coming in an hour earlier and getting breakfast for us, will you? And do have waffles; you make such good ones."

"Yes'm," said 'Liza with a tired sigh. Her tone was docile; but the brown eyes followed the slender form of the other girl as she left the room, with an expression of dumb, helpless rebellion.

It was nine o'clock when 'Liza finished her work that night. She lived in a little house in the Davidsons' back yard; and as she started out to her room, almost too weary to walk, she caught a glimpse of "Miss Is'bell," radiant in the fluffy white dress whose ruffles had taken so long to press, just starting out for the party.

A few days later a neighbor brought word to the Davidsons that 'Liza had been seen the night before in a rough part of the city half intoxicated.

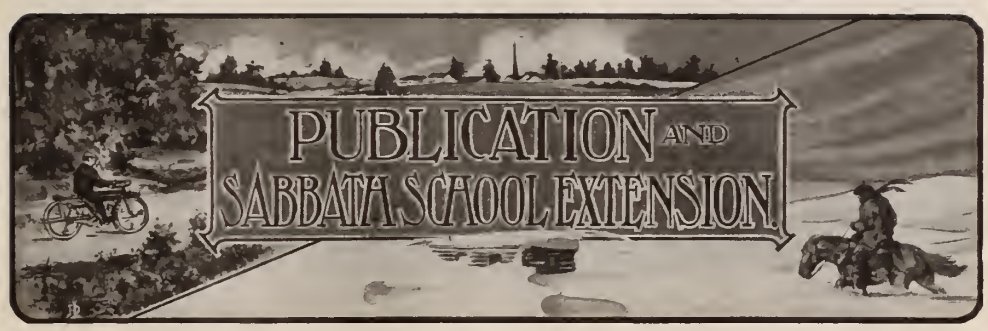
Isabel was horrified. "Why, mother, I had no idea she was that kind of girl," she said. "She always seemed so nice and quiet."

"I'll have to inquire into it," replied Mrs. Davidson, greatly worried.

So 'Liza was called in. She listened to the accusation and reproof in smoldering silence. Then suddenly she burst out in shrill tones quite unlike her usual low, gentle speech: "I don't care. I have as good a right to have good times as her," pointing to Isabel. "I ain't any older than her, and I never do nothing but work, work, work. That's all you all thinks I'm made for—just to work and go out nights to that lonesome old room by myself. I got to have *some* pleasure in life."

For the first time Isabel realized that 'Liza was indeed just a girl like herself, with all a normal girl's capacity and desire for enjoyment. When the servant, sobbing passionately, had left the room, mother and daughter looked at each other in shocked silence. They were not really unkind, only thoughtless; and just now some new and startling ideas were passing through their minds. What had they known or cared about the real life of the silent girl who worked in their kitchen? Had they ever felt that it was any responsibility of *theirs?* Had they ever tried to furnish any brightness in her dull world of hard work or to protect her from the temptations which come to a friendless mulatto girl? They gave money to send missionaries to Africa, to Christianize and civilize the black folk there. What had they done for this representative of that same race right in their own home? What care had they shown for her moral, spiritual, or social welfare? Their hearts accused them, and their conscience-stricken glances silently confessed their guilt.

Yes, things were better, much better, for 'Liza after that. But what of all the other "'Lizas"?—the "'Liza," for instance, who works in your kitchen or mine?



Branch Department at
Texarkana, Ark.-Tex.

Publishing House,
6-8 North Sixth Street, Richmond, Va.

A FORWARD STEP IN SUNDAY-SCHOOL PROGRESS AND EFFICIENCY.

Gilbert Glass, D. D.

ONE of the most interesting series of conferences during the Montreat season last summer was held under the auspices of the Committee of Publication and Sabbath Schools during the week of July 29 to August 5. The addresses and conferences of the formal Sunday-school program were of a high order, and set a new mark for such programs, both in instructive and inspirational value, and in attendance and enthusiasm. We do not think it extravagant, however, to say that the informal conferences above mentioned will be more far-reaching and constructive in their results than the more popular and largely attended features of the regular program. Twenty-six chairmen of Presbytery's Sunday-school committees, and twelve Sunday-school missionaries were present at these conferences. The wide influence and range of contact of these special conferences can be seen at a glance, by reading the names of the Presbyteries directly represented. They are as follows: Atlanta, North Alabama, St. Johns, Norfolk, Fayetteville, Athens, Orange, Charleston, Transylvania, King's Mountain, Holston, Asheville, Piedmont, Montgomery, Central Mississippi, Bethel, Ebenezer, Cherokee, Mississippi, Roanoke, Knoxville, West Hanover, Louisville, Winchester, Abingdon, Greenbrier, Potosi, St. Louis, West Lexington, Enoree, Potomac, East Hanover and Concord.

Some of the Sunday-school missionaries who assembled at Montreat in Conference last summer. Mr. R. E. Magill, Secretary, at left, and Dr. Gilbert Glass, General Superintendent, at extreme right.

A comprehensive and well written list of the findings of this conference appears in the November *Earnest Worker* from the pen of Rev. G. Fisher Bell, of Florence, Ala. Mr. Bell and Rev. Wesley Baker, of Abingdon, Va., were associated in the task of formulating the conclusions of the conference. These findings, therefore, will not be specified in detail here. We hope they will have a wide and careful reading by all leaders in Sunday-school work in our Presbyterian churches. It was characteristic of the conferences that the discussions, which were entirely informal, took a most practical turn. The following topics were considered in the light of both theory and practical experience.

The Organization and Effectiveness of the Presbytery's Committee on Sunday-schools and Young People's Work. Some of the most progressive Presbyteries are dividing their territory into districts for the grouping of churches under sub-committees for institute work and general supervision for both efficiency and extension.

The committee's report to Presbytery was considered at length both as to its contents and the results to be gained by follow-up work in correspondence and visitation.

The Sunday-school Institute and its Program. Working up of representative at-

tendance and securing of practical results in efficiency.

Outpost mission work as a great opportunity for the local church.

The need of a Sunday-school missionary for each Presbytery, and the urgent call for a great increase in contributions from churches and Sunday-schools for this cause.

Outstanding efficiency points were also discussed, such as the Standard of Efficiency, the new Teacher Training Course, the Organized Class Movement, and the great importance of a more general teaching of the Catechisms of the Church in the Sunday-school.

Impressions of the conference that stand out as lasting and dominant are as follows:

First. The high order of leadership that is being enlisted in many Presbyteries for the fundamental educational task of the Church as it is represented in the Sunday-school. One could not but be impressed by the earnestness, capacity and leadership of the men who represented thirty-three Presbyteries of our Church at this conference.

Second. The growing appreciation of the Sunday-school Committee as an important and aggressive factor in the evangelistic and educational work of the Church. We believe that every member of the conference went away with a keener sense of responsibility and a larger outlook on the task to be accomplished. More than one of those present spoke to the chairman of the conference in glowing terms of the new vision that had come of the work so urgently needing to be done.

Third. The vital and interesting work that is being done here and there throughout the Church by Sunday-school committees of Presbytery, in quickening efficiency and building up the waste places in their territory through outpost mission schools and Sunday-school missionaries. Perhaps the outstanding feature of the whole conference was the heightened recognition of the possibilities of outpost mission work for the local church and school. Some of the facts illustrating this were startling in the extreme. We confidently predict that the outpost mission will prove to be the solution to many church problems, and a first step to larger service as well as to a vast increase in missionary interest.

We look forward to future conferences of this kind from year to year, and have great expectations regarding their value and fruitfulness for the increasing efficiency and success of the Sunday-school work of our Church. The accompanying cut is taken from a photograph including most of the leaders who attended this important conference.

Work for Our Young People

The two outstanding tasks of the Church are evangelism and training our young people for leadership. Our Assembly promotes evangelistic effort through the Home Mission Committee, at Atlanta, which has a department of evangelistic work under the direction of Dr. W. H. Miley.

In like manner the young people's work of the Church is under the direction of the Publication and Sabbath School Committee at Richmond, Va., and a thoroughly organized department of young people's work is under the supervision of Dr. Gilbert Glass, Superintendent.

Broad and comprehensive plans have been outlined for every phase of work with and for young people, and the program of activities provide for the fourfold development of our young people—that is, the training of their physical, social, mental and spiritual natures. In the making of these programs we are following the tested methods of the world leaders in the field of young people's work, and in the organized classes and departments of the Sunday-school, and in the Christian Endeavor Societies activities, and methods are provided which are enlisting the interest and giving the young people a vision of the program of the kingdom never before attained. Over 900 Christian Endeavor Societies and hundreds of classes are finding that the "expressional side" of the Christian life is now recognized and the young people are becoming in truth, Doers of the word. Every Sunday-school and young people's society in the Church should adopt as their working program the plans so strongly commended by our General Assembly.

Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

A CHANCE TO SERVE OUR BOYS AND GIRLS, OUR NATION AND OUR CHURCH.

THE imperative call of this critical hour is for leaders of character and efficiency. College trained men and women are increasingly demanded to meet the needs of the nation, the Church and the world.

For this reason President Woodrow Wilson, Secretary of War Baker, Secretary of Navy Daniels, Commissioner of Education Claxton, and scores of the most thoughtful men and women of the nation, are urging that our colleges be kept open and filled with students.

A Call to Patriots and Christians.

Our Presbyterian colleges are facing the severest trials. If there is a great falling off of students and consequent decrease of revenue from tuition and student fees, they will have a hard time to meet their expenses.

Our Presbyterian boys and girls are anxious to prepare themselves for better service to the nation and to meet the deep spiritual needs of the world, but many are not able, unaided, to meet the cost of a higher education.

The Student Loan Fund of the Presbyterian Church, which extends a helping hand to the boys and girls of approved character and enables them to become efficient leaders, is now exhausted and already forty-eight more applications for loans for the year 1917-18 have been received than our funds will justify our granting.

The Student Loan Fund.

1. Assists worthy, ambitious Presbyterian boys and girls, from poor homes, to secure a higher Christian education in our colleges.

2. Helps strengthen our own Presbyterian colleges, as loans are made only to students in such institutions.

3. Trains up a large body of Christian leaders as ministers, elders, deacons, teachers and workers in every sphere of the Church's activity.

4. Encourages self-help—only one hundred dollars a year for a period of four years is loaned to any student.

5. Develops economy and system in financial matters—no interest charged on notes if loans are paid within five years after leaving college.

6. Yields most permanent and far-reaching returns—investments not in bonds and stocks, but in the lives of boys and girls who must soon take our places in the home, the Church and State.

7. Brings joy and hope into the homes of widows, ministers, farmers and artisans of slender incomes, who long for better preparation to meet life's demands for their children.

8. Continues its work indefinitely. As soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the fund is less than seven years old.

"Father, how much would my education cost you?" asked a pale child in broken health. "Why do you ask that, daughter?" "Because I wanted you to spend that in educating some other child when I am gone." "I will do it," said the father, and in keeping that promise over and over he found his child again. Childless Alexander

H. Stephens invested in ninety such lives, and of the entire number of young men to whom he advanced money for their education, only one proved unworthy.

Four hundred dollars will erect a "Memorial Scholarship" to perpetuate the memory of some loved one.

Send a check or a "Liberty Bond" at once to John Stites, Treasurer, Fifth and Market, Louisville, Ky.

CHRISTMAS SUNDAY-SCHOOL DAY.

THE Assembly set apart the Sabbath nearest to Christmas of each year as a day to be observed by our Sunday-schools in the interest of Christian Education and Ministerial Relief.

Suitable exercises are being prepared for use on December 23, 1917, and may be had now by writing the Louisville Executive Committee.

Reports received at our office show that by the use of the exercises last December 164 of our Sunday-school pupils dedicated their lives to Christ, while 1,133 renewed their consecration to the Master, and 2,501 men and women, boys and girls, pledged their services for the work of the Church, Sunday-school, Young People's Society and other organizations of the Church, and $7,529.17 was brought as an offering to the Saviour for education, Ministerial Relief and other causes.

THE STUDENT LOAN FUND.

SINCE the founding of the Student Loan Fund loans have been made to one hundred and sixty-three students in our own Presbyterian colleges, of whom sixty-eight are girls and ninety-five boys. We have had to decline this fall applications for forty-nine choice youth because the fund is exhausted. Few investments are better than in this work. The students are "making good." They are promptly returning the funds after graduation. They are filled with gratitude to the Church. They are being prepared for leadership in Church and State. Their influence will be felt throughout the ages.

THE MEDITATIONS OF A BUSINESS MAN.

REV. WILLIAM H. FOULKES, D. D.

I AM Mr. Prosperous Presbyterian. My home is in Busyville, where I am vice-president of the National Bank, as well as director in a number of companies beside my own, of which, of course, I am president. If I do say it, I am some business man.

Mrs. P. has been making life miserable for me this summer by insisting that I take a real vacation. I do not know much about real vacations. I always send the family away for a couple of months and usually manage to see them two or three times during the summer, but a real vacation—? If I could do like I used to when I was a boy, it would be worth while, but those days are gone. People think I am cold and hard-hearted, but they don't know me.

The good lady, in order to back up her argument, reminded me that the dominie had his vacation. Well, he needs it. It is no easy thing to prepare and preach two sermons a week, besides all the other things a minister has to do. The people of Busyville are sermon-tasters and they demand high-grade preaching. They get it, too. The dominie doesn't know it, but as a real producer of value he earns as much as I do, and receives about one-twentieth of my annual income. When I want a new model car, I get one. If the dominie ever gets one, we pass the hat around and buy one for him. Of course, he might be able to save enough to buy one himself, but he is forever giving his money away. Good-hearted, but poor business!

You should have seen the light on his face when we took his car up to the manse the other day. I told the trustees that we ought to endow the thing. Some of them laughed, but I guess they saw the point. You can't run a big business on a ten-cent capital. One reason we don't get more out of our preachers is that we don't put more in them. The men that travel for me would bankrupt my business if I made them carry their expenses on their own salary

account. Every church should allow its dominie an expense account.

Mrs. P. reminded me, too, that the good doctor was getting pretty gray and that he wasn't as active as he used to be. That set me thinking. We called him from the college—seminary, I think we call it—a good many years ago. He has been with us ever since. A whole lot of smart people from bigger churches have come down at different times to get him. He didn't take to them; just stayed right on with his own folks. That's what we are—just his own folks. He married wife and me—surely it can't be that long ago. She don't look it, anyway, even if I am on the bald side of fifty. Then, too, he baptized our children. Excuse me—I can't say what I want to say. You know what I mean. The little sacred place out there in Greenwood. Dear old dominie knew, all right. He knew when to talk and when to keep still. He knew how to pray—oh, I'll never forget how he prayed the day we laid Mary away.

So he's getting old, eh? One of these days somebody will tell him that he is too old to preach any longer. I'd like to get my hands on the man who tells him, but I suppose that it can't be helped. What then? Yes, that's it—what then? I happen to know that he has a little insurance. That's fine, although he should have carried five times as much. Yes, I know that he carried all he could. His insurance won't do him any good, but it would help Mrs. Dominie if he should be taken. Then he has a piece of property that does a little better than to take care of itself. Um—well, I should say that if we were to tell him to step down and out, he might have a monthly income for life of $20.00, if he didn't invest his money foolishly. They say ministers aren't good business men, but I think the dominie is a good one, all right, or else he couldn't have managed on his small capital. Now, one thing is sure. Our Church ought to be burned with lightning from heaven if we ever turn the dominie out without taking care of him. Seems to me we do have a fund for pious old preachers—no, I don't think that is quite the name. Say, Miss Jones, you're a good Presbyterian—when do we take our collection for the infirm ministers' fund? What d'ye say? December? If I can't be at home for that Sunday, I'm going to send a check—yes, ma'am, a check—and it won't be for less than three figures, not counting the cents, either.

You don't mean it, Miss Jones—you aren't giving ten dollars a year to the Pension Fund. Why, that's as much as I have been giving myself. Never again!

Vacations aren't so bad, after all, if one knows how to take them. Dominie has earned his, a good long one. I vote for a vacation for the dominie. Yes, sir—you can count on Mr. Prosperous Presbyterian to do his part. Now, Miss Jones, make a memorandum of a check for $————, yes, that's what I said—dated December 1st. Make it payable to the Treasurer. He will send it to the proper Executive Committee. You might draw another check for the same sum, right now, and I'll sign it, and send it on now as a special gift to the dominie to help him have a rattling good vacation this year. Yes, make it payable to the dominie—he'll know what to do with it. That's all, now, Miss Jones.

ARE YOU SATISFIED, SIR?

ONE of the most haunting incidents of the war we have heard of recently was in connection with one of the Yorkshire regiments. Returning, a pathetically diminished remnant, from some splendid exploit in which they added luster even to the record of the British soldier, the only thing the men had to say to their commanding officer was the question spoken by one of them, "Are you satisfied with us, sir?" Back of the question we could read some of the perhaps often expressed dissatisfactions of that same commanding officer, but we could read also the confidence and love of men for the one who stood to them as the representative of the land for which they were ready to lay down their lives. And we wondered how it would be if you and I got into the habit of those brave Yorkshire soldiers, and after the deeds that we carried through from day to day and hour to hour, we looked up into the face of our Great Commander and asked that simple, earnest, searching question: "Are you satisfied with us, sir?"—Christian Guardian.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA. [46]

Bulape, 1897.
Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.
Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edminston (c)
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
*Miss Elda M. Fair
Mr. W. L. Hillhouse
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
*Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Dr. and Mrs. E. R. Kellersberger

Mutoto, 1912.
Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.
*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger

E. BRAZIL MISSION [15]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Piumhy, 1896.
Mrs. Kate B. Cowan

Bom Successo.
Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION [10]

Ytu, 1909.
Rev. and Mrs. Jas. P. Smith

Braganca, 1907.
Rev. and Mrs. Gaston Boyle

Campinas, 1869.
Rev. and Mrs. J. R. Smith

Itapetininga, 1912.
Rev. and Mrs. R. D. Daffin

Descalvado, 1908.
Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION [13]

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.
Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James
Miss R. Caroline Kilgore

Canhotinho.
Dr. G. W. Butler
Mrs. G. W. Butler

MID CHINA MISSION. [72]

Tunghiang, 1904.
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.
Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing, 1895.
Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet
*Rev. and Mrs. H. Maxey Smith
*Mr. S. C. Farrior

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. and Mrs. F. R. Crawford
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.
Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.
*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Mrs. Nancy Smith Farmer
Rev. Henry L. Reaves
Miss Lois Young

N. KIANGSU MISSION. [75]

Chinkiang, 1883.
Rev. and Mrs. A. K. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.
Rev. T. L. Harnsberger
Dr. and Mrs. Robt. R. Price
Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
Miss Eliza A. Neville

Hwaianfu, 1904.
Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng, 1909.
Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.
Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu, 1897.
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
*Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION. [7]

Cardenas, 1899.
Miss M. E. Craig
Rev. and Mrs. J. T. Hall

Caibarien, 1891.
Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
†Miss Janie Evans Patterson
†Rev. H. B. Someillan

Placetas, 1909.
None.

Camajuani, 1910.
*Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.
†Rev. and Mrs. Juan Orts y Gonzales

JAPAN MISSION. [40]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.
*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
*Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.
Rev. and Mrs. W. C. Buchanan
*Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

Susaki, 1898.
Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson

Tokushima, 1889.
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom.

Toyohashi, 1902.
*Rev. and Mrs. C. K. Cummings
Rev. and Mrs. L. C. McC. Smythe

Okazaki, 1912.
Miss Florence Patton
Miss Anna V. Patton

KOREAN MISSION. [76]

Chunju, 1896.
Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
*Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.
*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
Mr. and Mrs. W. A. Venable
*Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison

Kwangju, 1898.
*Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
*Mrs. T. E. Wilson

Mokpo, 1898.
Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913
Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION. [11]

Linares, 1887.
Rev. and Mrs. H. L. Ross

Matamoros, 1874.
Miss Alice J. McClelland
San Angel, D. F. Mexico

San Benito, Texas.
Miss Anne E. Dysart

Brownsville, Texas.
*Rev. and Mrs. W. A. Ross

Montemorelos, 1884.
Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.
Miss E. V. Lee
*Rev. and Mrs. J. O. Shelby

RETIRED LIST.

Cuba
Miss Janet H. Houston

Japan
Miss C. E. Stirling

Korea
Dr. W. H. Forsythe
Miss Jean Forsythe

Missions, 10.
Occupied Stations, 53
Missionaries, 367
Associate Workers, 11

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado do Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Geranhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Perambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Prescbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsucnou-fu, Ku, China. For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Knsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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